



91578

NOVA FRANCIA:  
OR, THE  
DESCRIPTION

OF THAT PART OF

NEW FRANCE,

Which is one Continent with VIRGINIA.

DESCRIBED

In the Three late VOYAGES and PLANTATION  
made by Monf. de Monts, Monf. du Pont-Gravé, and Monf.  
de Poutrincourt, into the Countries called by the Frenchmen,  
LA CADIA, lying to the South-West of Cape BRETON.

TOGETHER WITH

An excellent several TREATY of all the COMMODITIES of the said  
Countries, and MANNERS of the natural Inhabitants of the same.

Translated out of the FRENCH into ENGLISH, by P. E.



---



---

# NOVA FRANCIA:

THE

Three late VOYAGES and PLANTATION of *Monf. de Monts*, of *Monf. du Pont-Grave*, and of *Monf. de Poutrincourt*, into the Countries, called by the *Frenchmen*, LA CADIA, lying to the South-West of Cape BRETON.

TOGETHER WITH

An excellent several TREATY of all the *Commodities* of the said Countries, and *Manners* of the natural Inhabitants of the same.

---

## CHAP. I.

*The Patent of the French King to Monf. de Monts, for the inhabiting of the Countries of La Cadia, Canada, and other Places in New France.*

**H**ENRY, by the grace of God, king of *France* and *Navarre*. To our dear and well beloved the lord of *Monts*, one of the ordinary gentlemen of our chamber, greeting. As our greatest care and labour is, and hath always been, since our coming to this crown, to maintain and conserve it in the ancient dignity, greatness, and splendor thereof, to extend and amplify, as much as lawfully may be done, the bounds and limits of the same; we being, of a long time, informed of the situation and condition of the lands and territories of *La Cadia*, moved above all things, with a singular zeal, and devout and constant resolution, which we have taken, with the help and assistance of God, author, distributor, and protector of all kingdoms and estates, to cause the people, which do inhabit the country, men (at this present time) barbarous atheists, without faith or religion, to be converted to Christianity, and to the belief and pro-

fession of our faith and religion: and to draw them from the ignorance and unbelief wherein they are. Having also of a long time known, by the relation of the sea-captains, pilots, merchants, and others, who of long time have haunted, frequented, and trafficked with the people that are found in the said places, how fruitful, commodious, and profitable may be unto us, to our estates and subjects, the dwelling, possession, and habitation of those countries, for the great and apparent profit which may be drawn by the greater frequentation and habitude which may be had with the people that are found there, and the traffick and commerce which may be, by that means, safely treated and negotiated. We then, for these causes, fully trusting on your great wisdom, and in the knowledge and experience that you have of the quality, condition, and situation of the said country of *La Cadia*; for the divers and sundry navigations, voyages, and frequentations, that

that you have made into those parts, and others near and bordering upon it: assuring ourselves that this our resolution and intention, being committed unto you, you will attentively, diligently, and no less courageously and valorously, execute and bring to such perfection as we desire, have expressly appointed and established you, and by these presents, signed with our own hands do commit, ordain, make, constitute, and establish you, our lieutenant-general, for to represent our person, in the countries, territories, coasts and confines of *La Cadia*. To begin from the 40th degree unto the 46th; and in the same distance, or part of it, as far as may be done, to establish, extend, and make to be known our name, might, and authority. And under the same to subject submit, and bring to obedience all the people of the said land and the borderers thereof: and by the means thereof, and all lawful ways, to call, make, instruct, provoke, and incite them to the knowledge of God, and to the light of the faith and Christian religion, to establish it there: and in the exercise and profession of the same, keep and conserve the said people, and all other inhabitants in the said places, and there to command in peace, rest and tranquility, as well by sea as by land: to ordain, decide, and cause to be executed all that which you shall judge fit and necessary to be done, for to maintain, keep, and conserve, the said places under our power and authority, by the forms, ways and means prescribed by our laws. And for to have there a care of the same with you, to appoint, establish, and constitute all officers, as well in the affairs of war, as for justice and policy, for the first time, and from thenceforward to name and present them unto us; for to be disposed by us, and to give letters, titles, and such provisos as shall be necessary: and, according to the occurrences of affairs, yourself, with the advice of wise and capable men, to prescribe under our good pleasure, laws, statutes and ordinances conformable, as much as may be possible, unto ours, especially in things and matters that are not provided by them; to treat and contract to the same effect, peace, alliance, and confederacy, good amity, correspondence, and communication with the said people and their princes, or others, having power or command over them; to entertain, keep, and carefully to observe, the treaties and alliances wherein you shall covenant with them: upon condition that they themselves perform the same of their part. And for want thereof to make open wars against them, to constrain and bring them to such reason, as you shall think needful, for the honour, obedience,

Vol. II.

and service of God, and the establishment, maintenance, and conservation of our said authority amongst them; at least, to haunt and frequent by you, and all our subjects with them, in all assurance, liberty, frequentation, and communication, there to negotiate and traffick lovingly and peaceably; to give and grant unto them favours and privileges, charges, and honours. Which entire power aforesaid, we will likewise and ordain, that you have over all our said subjects that will go that voyage with you and inhabit there, traffick, negotiate, and remain in the said places, to retain, take, reserve, and appropriate unto you, what you will and shall see to be most commodious for you, and proper to your charge, quality and use of the said lands, to distribute such parts and portions thereof, to give and attribute unto them such titles, honours, rights, powers, and faculties, as you shall see necessary, according to the qualities, conditions, and merits, of the persons of the same country, or others: chiefly to populate, to manure, and to make the said lands to be inhabited, as speedily, carefully and skilfully, as time, places, and commodities may permit. To make thereof, or cause to be made to that end, discovery, and view along the maritime coasts and other countries of the main land, which you shall order and prescribe in the aforesaid space of the 40th degree to the 46th degree, or otherwise as much and as far as may be, along the said coast, and in the firm land. To make carefully to be sought and marked all sorts of mines of gold and of silver, copper, and other metals and minerals, to make them to be digged, drawn from the earth, purified, and refined, for to be converted into use, to dispose according as we have prescribed by edicts, and orders, which we have made in this realm of the profit and benefit of them, by you or them whom you shall establish to that effect, reserving unto us only the tenth penny, of that which shall issue from them of gold, silver, and copper, leaving unto you that which we might take of the other said metals and minerals, for to aid and ease you in the great expences, that the foresaid charge may bring unto you. Willing, in the mean while, that as well for your security and commodity, as for the security and commodity of all our subjects, who will go, inhabit, and traffick in the said lands; as generally of all others that will accommodate themselves there under our power and authority, you may cause to be built and frame one or many forts, places, towns, and all other houses, dwellings, and habitations, ports, havens, retiring places and lodgings, as you shall know to be fit, profitable and necessary for

9 R

the



the performing of the said enterprize. To establish garrisons and soldiers for the keeping of them. To aid and serve you for the effects above said with the vagrant, idle persons and masterless, as well out of towns as of the country; and with them that be condemned to perpetual banishment, or for three years at the least out of our realm; provided always that it be done by the advice, consent, and authority of our officers. Over and besides that which is abovementioned (and that which is moreover prescribed, commanded and ordained unto you by the commissions and powers, which our most dear cousin the lord of *Ampuille*, admiral of *France*, hath given unto you, for that which concerneth the affairs and the charge of the admiralty, in the exploit, expedition, and executing of the things above said) to do generally whatsoever may make for the conquest, peopling, inhabiting and preservation of the said land of *La Cadia*; and of the coasts, territories adjoining, and of their appurtenances and dependencies, under our name and authority, whatsoever ourselves would, and might do, if we were there present in person, although that the case should require a more special order, than we prescribe unto you by these presents: to the contents whereof, we command, ordain, and most expressly do enjoin all our justices, officers and subjects, to conform themselves; and to obey and give attention unto you, in all and every the things above said, their circumstances and dependencies. Also to give unto you in the executing of them, all such aid and comfort, help and assistance,

as you shall have need of, and whereof they shall be by you required; and this upon pain of disobedience and rebellion. And to the end, no body may pretend cause of ignorance of this our intention, and to busy himself in all, or in part of the charge, dignity and authority which we give unto you by these presents; we have of our certain knowledge, full power and regal authority, revoked, suppressed and declared void, and of none effect hereafter; and from this present time, all other powers and commissions, letters and expeditions given and delivered to any person forever, for to discover, people and inhabit in the foresaid extension of the said lands, situated from the said 40th degree, to the 46th, whatsoever they be. And furthermore, we command and ordain all our said officers, of what quality and condition forever they be, that after these presents, or the duplicate of them shall be duly examined by one of our beloved and trusty counsellors, notaries and secretaries, or other notary-royal, they do upon your request, demand and suit, or upon the suit of any our attorneys, cause the same to be read, published, and recorded in the records of their jurisdiction, powers and precincts, seeking, as much as shall appertain unto them, to quiet and appease all troubles and hinderances which may contradict the same; for such is our pleasure. Given at *Fontainebleau*, the eighth day of *November*, in the year of our Lord 1603; and of our reign the 15th. Signed *HENRY*, and underneath, by the king, *Potier*; and sealed upon single label with yellow wax.

## CHAP. II.

*The voyage of Mons. de Monts into New-France; what accidents happened in the said voyage: The causes of the ice banks in Newfoundland: The imposing of names to certain ports: The perplexity wherein they were, by reason of the stay of the other ship.*

**M**onsieur de Monts having made the commissions and prohibitions before said, to be proclaimed thorough the realm of *France*, and especially thorough the ports and maritime towns thereof, caused two ships to be rigged and furnished, the one under the conduct of captain *Timothy* of *New-haven*, the other of captain *Morell* of *Honfleur*. In the first he shipped himself, with good number of men of account, as well gentlemen as others. And forasmuch, as Mons. de *Poutrincourt* was, and had been, those countries a long time desirous to see of *New-France*, and there to find out and chuse some fit place to retire himself into, with his family, wife,

and children; not meaning to be the last that should follow and participate in the glory of so fair and generous an enterprize, would needs go thither, and shipping himself with the said Mons. de Monts, carrying with him some quantity of armour and munitions of war, and so weighed anchor from *New-haven* the seventh day of *March*, 1604. But being departed somewhat too soon, before the winter had yet left off her frozen weed, they found store of ice banks, against the which they were in danger to strike, and so be cast away; but God, which hitherto hath prospered the navigation of these voyages, preserved them.

One

One might wonder, and not without cause, why in the same parallel, there is more ice in this sea, than in that of *France*. Whereunto I answer, that the ice that is found in those seas, is not originally from the same climate, but rather come from the northerly parts, driven without any let thorough the vast of this great sea by the waves, storms, and boisterous floods, which the easterly and northerly winds do cause in winter and spring time, and drive them towards the south and west: but the *French* seas are sheltered by *Scotland*, *England* and *Ireland*; which is the cause that the ice cannot fall into it. Another reason also might be alledged, and that is the motion of the sea, which beareth more towards those parts, because of the larger course that it maketh towards *America*, than towards the lands of these our parts. The peril of this voyage was, not only in the meeting of the said banks of ice, but also in the storms that vexed them: one of them they had that brake the galleries of the ship; and in these tumults, a joyner was carried away by a sea or flash of water, to the next door of death, overboard, but he held himself fast at a tackling, which by chance hung out of the said ship.

Winds good in *March* for the new found lands.

The isle of *Sablon* or *Sand*.

Port du *Ressignol*.

Le port du *Moutton*.

Capitol of *Rome*.

*Milan*.

The voyage was long by reason of contrary winds, which seldom happeneth to them that set out in *March* for the new found lands, which are ordinarily carried with an east or northern wind, fit to go to those lands. And having taken their course to the south of the isle of *Sablon*, or *Sand*, for to shun the said ice, they almost fell from *Caribdis* into *Scylla*, going to strike towards the said isle, during the thick mists that are frequent in that sea.

In the end, the sixth of *May*, they came to a certain port, where they found captain *Ressignol* of *New-haven*; who did truck for skins with the savages, contrary to the king's inhibitions, which was the cause that his ship was confiscated. This port was called *Le Port du Ressignol*, having (in this his hard fortune) this only good, that a good and fit harbour or port, in those coasts beareth his name.

From thence coasting and discovering the lands, they arrived at another port, very fair, which they named *Le Port du Moutton*; by reason that a mutton or weather, having leaped overboard and drowned himself, came aboard again, and was taken and eaten as good prize. By such accidents, many names have anciently been given on the sudden, and without any great deliberation. So the capitol of *Rome* had its name; because that in digging there, a dead man's head was found. So the city of *Milan* hath been called *Mediolanum*, that is to say, half wool; for that the *Gauls*, casting the foundation

thereof, found a sow half covered with wool; and so of sundry others.

Being at the port du *Moutton*, they cabaned and lodged themselves after the savage fashion, expecting news of the other ship, wherein was the victuals, and other necessary provision for the food and entertainment of them that were to winter there; being about an hundred in number. In this port they tarried a month in great perplexity, for fear they had that some sinister accident had happened to the said other ship, who set out the tenth of *March*; wherein was *Monf. de Pont* of *Honfleur*, and the said *Capt. Morel*.

And this was so much the more important, for that of the coming of the said ship depended the whole success of the business. For even upon this long tarrying, it was in question, whether they should return into *France* or no. *Monf. de Poutrincourt* was of advice, that it was better to die there; whereto the said *Monf. de Monts* confirmed himself. In the mean while, many went a hunting, others to fishing, for to store the kitchen. Near the said *Moutton* port, there is a place so replenished with rabbits and conies, that they almost did eat nothing else. During that time, *Monf. Champlain* was sent with a shallop to seek farther off a fitter place to retire themselves; at which exploit he tarried so long, that deliberating upon the return they thought to leave him behind, for there was no more victuals; and they served themselves with that, that was found in the said *Ressignol's* ship; without which they had been forced to return into *France*, and so to break a fair enterprise at the very birth and beginning thereof, or to starve, having ended the hunting of conies, which could not still continue. Now the causes of the stay of the said *Monf. de Pont*, and *Capt. Morel*, were two; the one, that wanting a cock-boat, they employed their time in the building of one, in the land where they arrived first, which was the *English* port; the other, that being come at *Campseau* port, they found there four ships of *Baskes*, or men of *St. Campseau* *John de Luz*, that did truck with the port. savages, contrary to the said inhibitions, from whom they took their goods, and brought the masters to the said *Monf. de Monts*, who used them very gently.

Three weeks being expired, and the said *Monf. de Monts* having no news of the ship he looked for, he deliberated to send along the coast to seek for them; and for that purpose dispatched some savages, to whom he gave a *Frenchman* for company with letters. The said savages promised to return at the time prefixed, being eight days, whereof they failed not. But as the society of man and wife, agreeing well together, is a powerful

Store of conies.

English port.

erful thing; so these savages before their departure, had a care of their wives and children, and required victuals for them, which was granted. And having hoisted up sails, within few days after, they found those that they sought for, at a place called *Le Bay des Isles*, who were themselves in no less fear or grief for the said *Monf. de Monts*, than he of them, because they found not, during their voyage, those marks and signs that were agreed upon between them; which was, that *Monf. de Monts*

should have left at *Campseau* some cross on a tree, or letter there fixed; which he did not, having far overshoot the said *Campseau*, by reason that for the said iced banks, he took his way somewhat far on the south, as we have said. So having read the letters, the said *Monf. du Pont*, and captain *Morel*, gave up the victuals and provision that they had brought for them that should winter there, and so returned back towards the great river of *Canada*, for the trade of skins and furs.

*Monf. du Pont*, goeth to *Canada*, to trade for furs.

### CHAP. III.

*The leaving of Port du Moutton: The accident of a man lost in the woods for the space of sixteen days: Bay Francoise, or French Bay: Port-Royal: The river of L'Equille: A copper-mine: The mischiefs of golden-mines: Of diamonds: Turkey stones.*

ALL *New-France* in the end being contained in two ships, they weighed anchors from *port du Moutton*, to employ their time, and to discover lands as much as might be before winter. We came to *Cape de Sable*, or the *Sandy Cape*; and from thence we failed to the bay of *St. Mary*, where our men lay at anchor fifteen days, whilst the lands and passages, as well by sea as by river might be descried and known. This bay is a very fair place to inhabit, because that one is readily carried thither without doubling. There are mines of iron and silver, but in no great abundance, according to the trial made thereof in *France*. Having sojourned there some twelve or thirteen days, a strange accident happened, such as I will tell you. There was a certain churchman of a good family in *Paris*, that had a desire to perform the voyage with *Monf. de Monts*, and that against the liking of his friends, who sent expressly to *Honfleur* to divert him thereof, and to bring him back to *Paris*. The ships lying at anchor in the said bay of *St. Mary*, he put himself in company with some that went to sport themselves in the woods. It came to pass, that having staid to drink at a brook, he forgot his sword, and followed on his way with his company; which when he perceived, he returned back to seek it; but having found it, forgetful from what part he came, and not considering whether he should go east or west, or otherwise (for there was no path) he took his way quite contrary, turning his back from his company; and so long travelled that he found himself at the sea shore, where no ships were to be seen, (for they were at the other side of a nook of land far reaching into the sea). He imagined that he was forsaken, and began to bewail his fortune upon a rock. The night being come, every one being

retired, he is found wanting; he was asked for of those that had been in the woods; they report in what manner he departed from them, and that since they had no news of him. Whereupon a protestant was charged to have killed him, because they quarrelled sometimes for matters of religion. Finally, they sounded a trumpet thorough the forest, they shot off the cannon divers times, but in vain; for the roaring of the sea, stronger than all, that did expel back the sound of the said cannons and trumpets. Two, three and four days pass, he appeareth not. In the mean while, the time hastens to depart; so having tarried so long that he was then held for dead, they weighed anchors to go further, and to see the depth of a bay that hath some 40 leagues length, and 14 (yea 18) of breadth, which was named *La Baye Francoise*, or the *French-bay*.

In this bay is the passage to come into a port, whereinto our men entered, and made some abode; during the which they had the pleasure to hunt an ellan, or stag, that crossed a great lake of the sea, which maketh this port, and did swim but easily. This port is invironed with mountains on the north side: towards the south be small hills, which (with the said mountains) do pour out a thousand brooks, which make that place pleasanter than any other place in the world: there are very fair falls of waters, fit to make mills of all sorts. At the east is a river between the said mountains and hills, in the which, ships may sail fifteen leagues and more; and in all this distance, is nothing of both sides the river but fair meadows; which river was named *L'Equille*, because that the first fish taken therein was an *equille*. But the said port for the beauty thereof was called *Port Royal*. *Monf. de Poutrincourt*, having

The river of *L'Equille*.

*Port Royal* having

*Cape de Sable.*

*St. Mary's bay.*

Fair place to inhabit.

Mines of iron and silver.

Accident of a man lost in the woods fourteen days.

having found this place to be to his liking, demanded it, with the lands thereunto adjoining, of *M. de Monts*, to whom the king had by commission, before inserted, granted the distribution of the lands of *New-France*, from the 40th degree to the 45th. Which place was granted to the said *Monf. de Poutrincourt*, who since hath had letters of confirmation for the same of his majesty; intending to retire himself thither with his family, and there to establish the Christian and *French* name, as much as his power shall stretch, and God grant him the means to accomplish it. The said port containeth eight leagues of circuit, belidesthe river of *L'E-quille*. There are within it two isles very fair and pleasant; the one at the mouth of the said river, which I deem to be of the greatness of the city of *Beauvais*; the other at the side of the mouth of another river, as broad as the river of *Oise*, or *Marne*, entering within the said port; the said isle being almost of the greatness of the other; and they both are woody. In this port, and right over-against the former isle, we dwelt three years after this voyage. We will speak thereof more at large hereafter.

A copper mine.

From *Port Royal*, they sailed to the copper mine, whereof we have spoken before else-where. It is a high rock between two bays of the sea; wherein the copper is conjoined with the stone, very fair and very pure, such as is that, which is called *Rozette* copper. Many goldsmiths have seen of it in *France*, which do say, that under the copper mine there might be a golden mine; which is very probable: for if those excrements that nature expelleth forth be so pure, namely, small pieces that are found upon the gravel at the foot of the rock, when it is low water, there is no doubt that the metal which is in the bowels of the earth is much more perfect; but this is a work that requireth time. The first mining and working is to have bread, wine and cattle, as we have said else-where. Our felicity consisteth not in mines, especially of gold and silver, the which serve for nothing in the tillage of the ground, nor to handicrafts use. Contrarywise, the abundance of them is but a charge and burthen, that keepeth man in perpetual unquiet, and the more he hath thereof, the less rest enjoyeth he, and his life lesser assured unto him.

Before the voyages of *Peru*, great riches might have been set up in a small place; instead of that, in this ourage, by the abundance of gold and silver, the same is come at no value or esteem: one hath need of huge chests and coffers to put in that, which a small budget might have contained: one might have travelled with a purse in one's sleeve, and now a cloak-

VOL. II.

bag and a horse must expressly be had for that purpose. "We may justly curse the hour, that the greedy avarice did carry the *Spaniard* into the west, for the woeful events that have ensued thereof. For when I consider, that by his greediness he hath kindled and maintained the war thorough all Christendom, and his only study hath been how to destroy his neighbours (and not the *Turk*) I cannot think that any other but the devil hath been the author of their voyages. And let not the pretence of religion be alledged unto me; for (as we have said else-where) they have killed all the offspring of the country with the most inhuman tortments that the devil hath been able to excogitate. And by their cruelties have rendered the name of God odious, and a name of offence to those poor people; and have continually and daily blasphemed him in the midst of the Gentiles, as the prophet reproacheth to the people of *Israel*: witness him that had rather be damned, than to go the paradise of the *Spaniards*."

The *Romans* (whose covetousness hath been unsatiable) have made cruel wars to the nations of the earth, but the *Spanish* cruelties are not to be found out in their histories. They have contented themselves to ransack the nations which they have overcome, and not to deprive them of their lives. An ancient heathenish author, making trial of his poetical humour, findeth no greater crime in them, but that if they found out or discovered some people that had gold, they took them for their enemies. The verses of this author have so good a grace, that I must needs insert them here, though I intend not to alledge much latin.

*Orbem jam totum Romanus visitor habebat,  
Quà mare, quà terra, quà sidus currit  
utrumque,  
Nec satiatius erat, gravidis freta pulsa  
carinis  
Jam peragrabantur: siquis sinus abditus  
ultra,  
Si qua foret tellus quæ sulcum mitteret  
aurum,  
Hostis erat: satisque in tristia bella paratis  
Querebantur opes.*

Petronius Arbitr.

But the doctrine of the wise son of *Sirach* teacheth us a contrary thing. For knowing that the riches which are digged up, even from as deep as *Pluto's* dens, are that which some one hath said, *irritamenta malorum*, he declared, that man to be happy that hath not run after gold, and hath not put his hope in silver and treasures; adding, that he ought to be esteemed to have done wonderful things among all his people,

9 S and

du  
go-  
Ca-  
to  
for

er  
il-

er.  
il-

al

and to be the example of glory, which hath been tempted by gold, and remained perfect. And so by a contrary sense, the same to be unhappy that doth otherwise.

Now to return to our mines. Among these copper rocks, there are found sometimes small rocks covered with diamonds fixed to them: I will not assure them for fine, but that is very pleasing to the sight. There are also certain shining blue stones, which are of no less value or worth than *Turky stones*. *Monf. de Champdore*, our guide for the navigations in those countries, having cut within a rock one of those stones, at his return from New-

France, he brake it in two, and gave one part of it to *Monf. de Monts*, the other to *Monf. de Pourtincourt*, which they made to be put in gold, and were found worthy to be presented, the one to the king, by the said *Pourtincourt*, the other to the queen by the said *de Monts*, and were very well accepted. I remember that a goldsmith did offer fifteen crowns to *Monf. de Pourtincourt* for that he presented to his majesty. There be many other secrets, rare and fair things within the ground of those countries, which are yet unknown unto us, and will come to the knowledge and evidence by inhabiting the province.

#### CHAP. IV.

*The description of the river St. John, and of the isle St. Croix.*

HAVING viewed the said mine, the company passed to the other side of the *French bay*, and went towards the bottom of the same; then turning back came to the river of *St. John*, so called, as I think, because they arrived thither the four and twentieth day of *June*, which is *St. John Baptist's day*. There is a fair port, but the entry or mouth is dangerous to them that know not the best ways, because that before the coming in, there is a long bank of rocks, which are not seen nor discovered but only at low water, which do serve as for defence to this port, within which, when one hath gone about a league there is found a violent fall of the said river, which falleth down from the rocks, when that the sea doth ebb, with a marvelous noise; for being sometimes at an anchor at sea, we have heard it from above twelve leagues off; but at full sea one may pass it with great ships. This river is one of the fairest that may be seen, having store of islands, and swarming with fishes. This last year, 1608, the said *Monf. de Champdore*, with one of the said *Monf. de Mont's* men, hath been some fifty leagues up the said river, and do witness that there is great quantity of vines along the shore, but the grapes are not so big as they be in the country of the *Ar-mouchiquois*; there are also onions, and many other sorts of good herbs. As for the trees they are the fairest that may be seen. When we were there we saw great number of cedar trees. Concerning fishes the said *Champdore* hath related unto us, that putting the kettle over the fire, they had taken fish sufficient for their dinner before that the water was hot. Moreover this river, stretching itself far within the lands of the savages, doth marvelously shorten

the long travels by means thereof. For in six days they go to *Gashpe*, coming to the bay or gulph of *Chaleur*, or heat when they are at the end of it, in carrying their canoes some few leagues; and by the same river, in eight days, they go to *Tadoussac*, by a branch of the same which cometh from the north west, in such sort, that in *Port Royal* one may have, within fifteen or eighteen days news from the *Frenchmen* dwelling in the great river of *Canada*, by these ways, which could not be done in one month by sea, nor without danger.

Leaving *St. John's river*, they came following the coast, twenty leagues from that place, to a great river, which is properly sea, where they fortified themselves in a little island seated in the midst of this river, which the said *Champdore* had been to discover and view; and seeing it strong by nature, and of easy defence and keeping, besides that the season began to slide away, and therefore it was behoveful to provide of lodging, without running any farther, they resolved to make their abode there. I will not sift out curiously the reasons of all parts upon the resolution of this their dwelling; but I will always be of opinion, that whosoever goes into a country to possess it, must not stay in the isles, there to be a prisoner; for, before all things the culture and tillage of the ground must be regarded; and I would fain know how one should till and manure it, if it behoveth at every hour in the morning, at noon and the evening, to cross a great passage of water, to go for things requisite from the firm land. And if one feareth the enemy, how shall he that husbandeth the land, or otherwise busy in necessary affairs, save himself, if he be pursued; for one findeth

The isle of *St. Croix*, twenty leagues from *St. John's river*.



findeth not always a boat in hand in time of need, nor two men to conduct it; besides, our life requiring many commodities, an island is not fit for to begin the establishment and seat of a colony, unless there be currents and streams of sweet water for to drink, and to supply other necessities in household, which is not in small islands; there needeth wood for fuel, which also is not there; but above all, there must be shelters from the hurtful winds and cold, which is hardly found in a small continent, environed with water on all sides. Nevertheless the company sojourned there in the midst of a broad river, where the north wind and north west bloweth at will; and because, that two leagues higher there be brooks that come cross-wise to fall within this large branch of the sea, the isle of the Frenchmen's retreat was called *St. Croix*, twenty five leagues distant from *Port-Royal*. Whilst that they begin to cut down cedars, and other trees of the said isle, to make necessary buildings, let us return to seek out master *Nicholas Aubri*, lost in the woods, which long time since is holden for dead.

As they began to visit and search the island, *Monf. de Champdore*, of whom we shall henceforth make mention, because he dwelt four years in those parts, conducting the voyages made there, was sent back to the bay of *St. Mary*, with a mine-finder, that had been carried thither for to get some mines of silver and iron, which they did; and as they had crossed the French bay, they entered into the said bay of *St. Mary*, by a narrow streight or passage, which is between the land of *Port-Royal*, and an island called the *Long isle*, where after some abode, they going a fishing, the said *Aubri* perceived them, and began with a feeble voice to call as loud as he could; and for to help his voice he advised himself to do as *Ariadne* did heretofore to *Theſeus*;

*Candidaque imposui longæ velamina virgæ,  
Scilicet oblitus admonitura mei:*

for he put his handkerchief and his hat on a staff's end, which made him better to be known; for as one of them heard the voice, and asked the rest of the company if it might be the said *Monf. Aubri*, they mocked and laughed at it, but after they had spied the moving of the handkerchief and of the hat, then they began to think that it might be he; and coming near, they knew perfectly it was himself, and took him in their bark with great joy and contentment, the sixteenth day after he had lost himself. Divers in this latter age have stuffed their books and

histories with many miracles, wherein is not to be found so great cause of admiration as is this; for during these sixteen days he fed himself but by, I know not what, small fruits, like unto cherries, without kernel, yet not so delicate, which are scarcely found in those woods. And indeed in these last voyages a special grace and favour of God hath been evident in many occurrences, which we will mark as occasion shall be offered. The poor *Aubri*, I call him so by reason of his affliction, was, as one may easily think, marvelously weakened; they gave him food by measure, and brought him back again to the company at the island of *St. Croix*, whereof every one received an incredible joy and consolation, and especially *Monf. de Monts*, whom it concerned more than any other. Do not alledge unto me the history of the maid of *Consolans*, in the country of *Poitou*, which was two years without eating, some six years ago; nor of another near *Berne* in *Suisse*land, which lost, not yet full ten years ago, the desire and appetite of eating, during all her life-time; and other like examples; for they be accidents happened by the disordering of nature; and concerning that which *Pliny* reciteth, lib. vii. cap. 2. that in the remotest parts of the *Indies*, in the inferior parts of the fountain and spring of the river *Ganges*, there is a nation of *Astoms*, that is to say, mouthless people, that live but with the only odour and exhalation of certain roots, flowers, and fruits, which they assume through their noses; I would hardly believe it, but would think rather that in smelling they might bite very well of the said roots and fruits; as also those that *James Quartier* mentioneth have no mouths, and to eat nothing, by the report of the savage *Donacona*, whom he brought into France to make recital thereof to the king, with other things as void of common sense and credit as that. But imagine it were true, such people have their nature disposed to this manner of living, and this case is not alike. For the said *Aubri* wanted no stomach, nor appetite, and hath lived sixteen days, partly nourished by some nutritive force, which is in the air of that country, and partly by those small fruits before spoken of, God having given him strength to endure this long want of food, preserving him from the step of death: which I find strange, and is so indeed. But in the histories\* of our times there be found things of greater marvel; among other things, of one *Henry de Hassfeld*, merchant, trafficking from the low countries to *Berg*,  
in

Return to  
the bay of  
*St. Mary*  
where the  
lost man  
was found  
again.  
*Long isle*.

the isle of  
*Croix*,  
enty  
gues  
on *St.*  
*John's* ri-  
t.

\* *John Wier* in his treatise *De Tejanitis Comment.*

in *Norway*, who having heard a belly-god preacher speaking ill of the miraculous fasts, as though it were not in God's power to do that which he hath done in times past, provoked by it, did essay to fast, and abstained himself three days from eating; at the end whereof, being pinched with hunger, took a morsel of bread, meaning to swallow it down with a glass of beer, but all that stuck so in his throat, that he remained forty days and forty nights without either eating or drinking; that time being ended, he vomited out by the mouth that which he had eaten and drunk, which all that while remained in his throat. So long an abstinence weakened him in such sort, that it was needful to sustain and restore him with milk. The governor of the country having understood this wonder, called him before him, and enquired of the truth of the matter; whereof being incredulous, would make new trial of it, and having made him carefully to be kept in a chamber, found the thing to be true. This man is praised for great piety, especially towards the poor. Some time after being come for his private affairs to *Brussels* in *Brabant*, a creditor of his, to bereave him of his due, accused him of heresy, and so caused him to be burned in the year 1545.

And since one of the canons of the city of *Liege*, making trial of his strength in fasting, having continued the same even to the seventeenth day, felt himself so weakened, that unless he had been suddenly succoured by a good restorative, he had quite perished.

A young maid of *Buchold*, in the territory of *Munster*, in *Westphalia*, afflicted with grief of mind, and unwilling to stir or go abroad from home, was beaten by her mother for the same, which redoubled her dolour, in such sort, that having lost her natural rest, was four months without either drinking or eating, saving that sometimes she did chew some roasted apple, and washed her mouth with a little *Prisan*.

The ecclesiastical histories\*, among a great number of fasters, make mention of three holy hermits, all named *Simeon*, which did live in strange austerity and long fasts, as of eight days, and fifteen days continuance, yea longer, not having for all their dwelling but a column or hermitage where they dwelt and led their lives, by reason whereof they were named *Stelites*, that is to say *Columnaries*, as dwelling on pillars.

But all these before alledged, had partly resolved themselves to such fasts, and

partly had by little and little accustomed themselves to it, so that it was not very strange for them to fast so long, which was not in him of whom we speak, and therefore his fast is the more to be admired by so much as that he had not in any wise disposed himself thereto, and had not used these long austerities.

After he had been cherished, and they sojourned yet some time, to order the business, and to view the lands round about the isle *St. Croix*, motion was made to send back the ships into *France* before winter, and so they that went not thither to winter prepared themselves for the return. The mean while the savages from about all their confines came to see the manners of the *Frenchmen*, and lodged themselves willingly near them; also in certain variances which happened amongst themselves, they did make *Monf. de Monts* judge of their debates, which is a beginning of voluntary subjection, from whence a hope may be conceived, that these people will soon conform themselves to our manner of living.

Amongst other things happened before the departing of the said ships, it chanced one day, that a savage called *Bituani*, finding good relish in the kitchen of the said *Monf. de Monts*, settled himself therein, doing there some service; and yet did make love to a maid, by way of marriage, the which not being able to have with the good liking and consent of her father, he ravished her, and took her to wife. Thereupon a great quarrel ensued, and in the end the maid was taken away from him, and returned to her father's. A very great debate was like to follow, were it not that *Bituani* complaining to the said *Monf. de Monts* for this injury, the others came to defend their cause, saying, to wit, the father assisted with his friends, that he would not give his daughter to a man, unless he had some means by his industry to nourish and maintain both her and the children that should proceed of the marriage; as for him he saw not any thing he could do, that he loitered about the kitchen of the said *Monf. de Monts*, not exercising himself in hunting; finally, that he should not have the maid, and ought to content himself with that which was past. The said *Monf. de Monts* having heard both parties, told them, that he detained him not, and that the said *Bituani* was a diligent fellow, and should go a hunting to make proof of what he could do. But yet for all that they did not restore the maid unto him, until he shewed effectually that which the said *Monf.*

The fathers authority in marriage.

de

\* *Evagrius*, lib. i. chap. 3. of the ecclesiastical history. *Baronius* upon the *Martyrol*. Rom. ix. *Janu.*

Store of  
salmon.

Beavers.  
• *Mata-*  
*chas* are  
beauties  
bracelets,  
or such  
trinkets.

*de Monts* had promised of him. Finally, he goeth a fishing, taketh great store of salmons, the maid is redelivered him, and the next day following he came, cloathed with a fair new gown of beavers, well set on with *Matachias*, to the fort which was then a building for the *Frenchmen*, bringing his wife with him, as triumphing for the victory, having gotten her as it were by dint of sword, whom he hath ever since loved dearly, contrary to the custom of the other savages, giving us to understand that the thing which is gotten with pain, ought to be much cherished.

By this action we see the two most considerable points in matter of marriage to be observed among these people, guided only by the law of nature, that is to say,

the fatherly authority, and the husband's industry, a thing which I have much admired, seeing, that in our Christian church, by I know not what abuse, men have lived many ages, during which the fatherly authority hath been despised and set at naught, until that the ecclesiastical conventions have opened their eyes, and known that the same was even against nature itself, and that our kings by laws and edicts have re-established in his force this fatherly authority, which notwithstanding in spiritual marriages and vows of religion hath not yet recovered his ancient glory, and hath in this respect, his prop but upon the courts of parliament's orders, the which oftentimes have constrained the detainers of children, to restore them to their parents.

## CHAP. V.

*The description of the island of St. Croix continued: the enterprize of Monsi. de Monts difficult and generous.*

Descrip-  
tion of the  
isle of St.  
Croix.

**B**EFORE we speak of the ship's return into *France*, it is meet to tell you how hard the isle of *St. Croix* is to be found out, to them that were never there; for there are so many isles and great bays to go by, before one be at it, that I wonder how ever one might pierce so far for to find it. There are three or four mountains, imminent above the others, on the sides; but on the north side, from whence the river runneth down, there is but a sharp-pointed one, above two leagues distant. The woods of the main land are fair, and admirable high and well grown, as in like manner is the grass. There are right over against the island fresh water-brooks, very pleasant and agreeable, where divers of *Monsi. de Monts's* men did their business, and built there certain cabins. As for the nature of the ground it is most excellent and most abundantly fruitful; for the said *Monsi. de Monts* having caused there some piece of ground to be tilled, and the same sowed with rye, for I have seen there no wheat, he was not able to tarry for the maturity thereof to reap it; and notwithstanding, the grain, fallen, hath grown and increased so wonderfully, that two years after we reaped and did gather of it, as fair, big, and weighty, as any in *France*, which the soil had brought forth without any tillage, and yet at this present it doth continue still to multiply every year. The said island containeth some half a league of circuit, and at the end of it on the sea side, there is a mount or small hill, which is, as it were, a little isle severed from the other, where

VOL. II.

*Monsi. de Monts's* cannon was placed; there is also a little chapel built after the savage fashion; at the foot of which chapel there is such store of muscles as is wonderful, which may be gathered at low water, but they are small; I believe that *Monsi. de Monts's* people did not forget to chuse and take the biggest, and left there but the small ones to grow and increase. As for the exercise and occupations of our *Frenchmen*, during the time of their abode there, we will mention it briefly, having first conducted back our ships into *France*.

The sea and maritime charges in such enterprizes as that of *Monsi. de Monts*, be so great, that he who hath not a good stock and foundation shall easily sink under such a burden; and for to supply, in some sort, those expences, one is forced to suffer and bear infinite discommodities, and put himself in danger to be discredited among unknown people, and which is worse, in a land which is unmanured, and all overgrown with forests; wherein this action is the more generous, by so much as the peril is more evidently dangerous: and notwithstanding all this, fortune is not left unattempted, and to tread down so many thorns that stop the way. *Monsi. de Monts's* ships returning into *France*, he remaineth in a desolate place, with one bark and one boat only, and though he is promised to be sent for home at the end of the year, who may assure himself of *Aeolus's* and *Neptune's* fidelity, two evil, furious, unconstant and unmerciful masters? behold the estate whereunto the said *Monsi. de Monts* reduced himself, having

o T

ing

The fa-  
thers au-  
thority in  
marriage.

Store of  
muscles.

ing had no help of the king, as have had all those voyages that have been heretofore described, except the late lord marquis de la Roche's, and yet it is he that hath done more than all the rest, not having yet lost his hold: but in the end I fear he shall be constrained to give over and forsake all, to the great shame and reproach of the French name, which by this means is made ridiculous and a by-word to other nations; for, as though one would of set purpose oppose himself to the conversion of these poor westerly people, and to the setting forward of the glory of God and the kings, there be men start up full of *avarice* and *envy*, men which would not give a stroke, or draw their swords for the king's service, as *Monf. de Poutrincourt*, shewed one day to his majesty; men which would not endure the least labour in the world for the honour of God, which do hinder that any profit be drawn from the very province itself, to furnish to that which is necessary to the establishment of such a work, chusing rather that *Englishmen* and *Hollanders* reap the profit thereof, than *Frenchmen*, and seeking to make the name of God unknown in those parts of the world; and such men, which have no fear of God, for if they had any they would be zealous of his name, are heard, believed, and carry away things at their pleasure.

The re-  
turn of M.  
de Poutrin-  
court into  
France.

Now let us prepare and hoist up sails. *Monf. de Poutrincourt* made the voyage into these parts with some men of good fort, not to winter there, but as it were to find out a land that might like him; which he having done, had no need to sojourn there any longer. So then the ships being ready for the return, he shipped himself, and those of his company, in one of them. The mean while the same was from all sides in these parts, of the wonders made in *Ostend*, then besieged by their highness of *Flanders*, already three years passed. The voyage was not without storms and great perils; for amongst others, I will recite two or three which might be placed among miracles, were it not that the sea accidents are frequent enough, not that I will, for all that, darken the special favour that God hath always shewed in these voyages.

The first is of a gust of wind, which in the midst of their navigation came by night instantly to strike in the sails, with such a violent boisterousness, that it overturned the ship, in such manner, that of the one part the keel was on the face of the water, and the sail swimming upon it, without any means or time to right it, or to loose the tackles. On the sudden the sea is all on fire, and the mariners themselves all wet, and did seem to be all compassed with flames, so furious was the sea; the

sailors call this fire *St. Goudrans* fire; and by ill fortune, in this sudden surprise, there was not a knife to be found for to cut the cables or the sail. The poor ship during this casualty, remained overturned, carried continually, one while upon mountains of waters, then another while sunken down even to hell. Briefly every one did prepare to drink more than his belly full, to all his friends, when a new blast of wind came, which rent the sail in a thousand pieces, ever after unprofitable to any use. Happy sail! having by his ruin saved all this people; for if it had been a new one, they had been cast away, and never news had been heard of them. But God doth often try his people, and bringeth them even to death's door, to the end they may know his powerful might and fear him. So the ship began to stir, and rise again by little and little; and well it was for them that she was deep keel'd, for if it had been a fly boat with a flat bottom and broad belly, it had been quite overturned upside down, but the ballast, which remained beneath, did help to stir her upright.

The second was at *Casquet*, an isle or rock in the form of a cask, between *France* and *England*, on which there is no dwelling, being come within three leagues of the same, there was some jealousy between the masters of the ship, an evil which oftentimes destroyeth both men and fair enterprizes, the one saying that they might double well enough the said *Casquet*, another that they could not, and that it behoved to cast a little from the right course for to pass under the island. In this case the worst was that one knew not the hour of the day, because it was dark by reason of mists, and by consequence they knew not if it did ebb or flow; for if it had been flood, they had easily doubled it; but it chanced that it was turning water, and by that means the ebb did hinder it; so that approaching the said rock, they saw no hope to save themselves, and that they necessarily must go strike against it. Then every one began to pray to God, to crave pardon one of another, and for their last comfort, to bewail one another. Hereupon captain *Rossignol*, whose ship was taken in *New France*, as we have said before, drew out a great knife, to kill therewith captain *Timothy*, governor of this present voyage, saying to him, dost thou not content thyself to have undone me, but wilt thou needs yet cast me here away? but he was held and kept from doing that he was about to do; and in very truth it was in him great folly, yea great madness, to go about to kill a man that was going to die, and he, that went to give the blow, in the same peril. In the end

end as they went to strike upon the rock *Monf. de Poutrincourt*, who had already yielded his soul and recommended his family to God, asked of him that was at the top if there were any hopes, who told there was none: then he had some to help him to change the sails, which two or three only did, and already was there no more water but to turn the ship, when the mercy and favour of God came to help them, and turned the ship from the perils wherein they saw themselves. Some had put off their doublets for to seek to save themselves by climbing upon the rock, but the fear was all the harm they had for that time, saving that few hours after, being arrived near to a rock called *Le nid a L'agle*, the eagle's nest, they thought to go board it, thinking in the darkness of the mist it had been a ship, from whence being again escaped, they arrived at *Newbaven*, the place from whence they first set out. The said *Monf. de*

*Poutrincourt* having left his armour and provisions of war in the isle of *St. Croix*, in the keeping of the said *Monf. de Monts*, as a gage and token of the good will he had to return hither.

But I may yet set down here a marvelous danger, from which the same vessel was preserved, a little after the departing from *St. Croix*, and this by a sad accident which God turned to good: for a certain tippling fellow being by night stealthily come down to the bottom of the ship for to drink his belly full, and to fill his bottle with wine, he found that there was but too much to drink, and that the said ship was already half full of water, in such sort, that the peril was imminent, and they had infinite pains to stanch her by pumping. In the end, being come about they found a great leak, by the keel, which they stopp with all diligence.

Their re-  
turn to  
*Newba-*  
*ven.*

## CHAP. VI.

*The buildings of the isle St. Croix. Unknown sickness, &c.*

The  
buildings  
at the isle of  
*St. Croix.*

**D**URING the foresaid navigation, *Monf. de Monts's* people did work about the fort, which he seated at the end of the island opposite to the place where he had lodged his cannon: which was wisely considered, to the end to command the river up and down: but there was an inconvenience; the said fort did lie towards the north, and without any shelter, but of the trees that were on the isle shore, which all about he commanded to be kept, and not cut down. And out of the same fort was the Switzers lodging, great and large, and other small lodgings, representing, as it were, a suburb. Some had housed themselves on the firm land, near the brook. But within the fort was *Monf. de Monts's* lodging, made with very fair and artificial carpentry work, with the banner of *France* upon the same. At another part was the storehouse, wherein consisted the safety and life of every one, likewise made fair with carpentry work and covered with reeds. Right over-against the said storehouse, were the lodgings and houses of these gentlemen, *Monf. Dorville*, *Monf. Champlain*, *Monf. Champdore*, and other men of reckoning. Opposite to *Monf. de Monts's* said lodging there was a gallery covered for to exercise themselves, either in play, or for the workmen in time of rain. And between the said fort and the platform, where lay the cannon, all was full of gardens, wherunto

every one exercised himself willingly. All autumn quarter was passed on these works, and it was well for them to have lodged themselves, and to manure the ground of the island before winter; whilst that in these parts pamphlets were set out under the name of master *Guillaume*, stuffed with all sorts of news: by the which, amongst other things, this prognosticator did say, *Monf. de Monts* did pull out thorns in *Canada*: and all well considered, it may well be termed the pulling out of thorns, to take in hand such enterprizes, full of toils and continual perils, with cares, vexations, and discommodities. But virtue and courage that overcometh all these things, makes those thorns to be but gilliflowers and roses, to them that resolve themselves in these heroicall actions to make themselves praiseworthy and famous in the memory of men, despising the vain pleasures of delicate and effeminated men, good for nothing but to coffer themselves in a chamber.

The most urgent things being done, and Three dif-  
hoary snowy father being come, that is to commodi-  
say, winter, then they were forced to keep ties in win-  
within doors, and to live every one at his tering at  
own home: during which time, our men *St. Croix.*  
had three special discommodities in this  
island, *viz.* want of wood (for that which  
was in the said isle, was spent in buildings)  
lack of fresh water, and the continual watch,  
made by night, fearing some surprize from  
the



the savages, that had lodged themselves at the foot of the said island, or some other enemy: for the malediction and rage of many Christians is such, that one must take heed of them much more than of infidels. A thing which grieveth me to speak: would to God I were a liar in this respect, and that I had no cause to speak it! when they had need of water or wood, they were constrained to cross over the river, which is thrice as broad on every side as the river *Sienne*.

The river  
of *Rouen*.

It was a thing painful and tedious, in such sort that it was needful to keep the boat a whole day, before one might get necessities. In the mean while, the cold and snows came upon them, and the ice so strong, that the cyder was frozen in the vessels, and every one his measure was given him out by weight. As for wine, it was distributed but at certain days of the week. Many idle sluggish companions drank snow-water, not willing to take the pains to cross the river. Briefly, the unknown sicknesses, like to those described unto us by *James Quartier* in his relation, assailed us; for remedies there were none to be found: in the mean while, the poor sick creatures did languish, pining away by little for want of sweet meats, as milk or spoon-meat for to sustain their stomachs, which could not receive the hard meats, by reason of let, proceeding from a rotten flesh which grew and over-abounded within their mouths; and when one thought to root it out, it did grow again in one night's space more abundantly than before. As for the tree called *Annedda*, mentioned by the said *Quartier*, the savages of these lands know it not; so that it was most pitiful to behold every one, very few excepted, in this misery, and the miserable sick folks to die, as it were full of life, without any possibility to be succoured. There died of this sickness thirty-six, and thirty-six or forty more, that were stricken with it, recovered themselves by the help of the spring, as soon as the comfortable season appeared. But the deadly season for that sickness is in the end of *January*, the months of *February* and *March*, wherein most commonly the sick do die, every one in his turn, according to the time they have begun to be sick: in such sort, that he which began to be ill in *February* and *March*, may escape, but he that shall over-haste himself, and betake him to his bed in *December* and *January*, he is in danger to die in *February*, *March*, or the beginning of *April*, which time being passed, he is in good hope, and as it were assured of his safety. Notwithstanding some have felt some touch thereof, having been sharply handled with it.

Unknown  
sicknesses.

Danger-  
ous  
months.

*Monf. de Monts* being returned into

*France*, did consult with our doctors of phylic upon the sickness, which, in my opinion, they found very new and unknown, for I do not see, that when we went away, our apothecary was charged with any order for the cure thereof: notwithstanding it seemeth that *Hippocrates* hath had certain knowledge of it, or at least of some that was very like to it. For in the book *de internis affect.* he speaketh of a certain malady, where the belly, and afterward the spleen do swell and harden itself, and feel grievous and sharp gripes; the skin becometh black and pale, drawing towards the colour of a green pomegranate; the ears and gums do render and yield a bad scent, the said gums disjoining themselves from the teeth; the legs full of blisters, the limbs are weakened, &c.

But especially the northerly people, are more subject to it than other more southerly nations: witness, the *Hollanders*, *Frieslanders*, and others thereabout, amongst whom the said *Hollanders* do write in their navigations, that going to the *East-Indies* many of them were taken with the same disease, being upon the coast of *Guiney*; a dangerous coast, bearing a pestiferous air a hundred leagues far in the sea: and the same, I mean the *Hollanders*, being, in the year 1606, gone upon the coast of *Spain*, to keep the same coast, and to annoy the *Spanish* navy, were constrained to withdraw themselves by reason of this disease, having cast into the sea two-and-twenty of their dead. And if one will hear the witness of *Olaus Magnus*, writing of the northerly nations, of which part himself was, let him hearken to his report, which is this: *There is, saith he, yet another martial sickness (bat is, a sickness that afflicteth them who follow the wars) wherby tormenteth and afflicteth them that are besieged, such whose limbs thickened by a certain fleshy heaviness, and by a corrupted blood, which is between the flesh and the skin, dilating itself like wax; they sink with the least impression made on them with the finger; and disjoineth the teeth as ready to fall out; changeth the white colour of the skin into blew, and causeth a benumbing, with a distaste to take physick; and that disease is called in the vulgar tongue of the country Sorbet, in Greek *ναξία*, peradventure, because of this putrifying softness which is under the skin, which seemeth to proceed of indigesting and salt meats, and to be continued by the cold exhalation of the walls: but it shall not have so much force where the houses are inward wainscoted with boards. If it continue longer, it must be driven out by taking every day wormwood, as one expelleth out the root of the stone, by a decoction of stale beer drank with butter. The same author doth yet say, in another place, a thing*

Northerly  
people  
subject to  
the land  
disease of  
*New  
France*.

A medi-  
cine for  
the stone.

thing much to be noted : In the beginning, saith he, they sustain the siege with force, but in the end, the soldier being by continuance weakened, they take away the provisions from the invaders by artificial means, subtilties, and ambushments, especially the sheep, which they carry away, and make them to graze in grassy places of their houses, for fear that through want of fresh meats they fall into the loathsomest sickness of all sicknesses, called in the country language Sorbut, that is to say, a wounded stomach, dried by cruel torments and long anguishes ; for the cold and indigesting meats, greedily taken, seem to be the true cause of this sickness.

Sorbut, or scurvy.

I have delighted myself to recite here the very words of this author, because he speaketh thereof as being skilful, and sets forth sufficiently enough the land disease of New France, saying that he maketh no mention of the stiffening of the hams, nor of a superfluous flesh which groweth and aboundeth within the mouth ; and that if one think to take it away it increaseth still ; but well speaketh he of the bad stomach. For Monf. de Pourincourt made a negro to be opened, that died of that sickness in our voyage, who was found to have the inward parts very found, except the stomach, that had wrinkles as though they were ulcered.

Causes of the said disease.

And as for the cause proceeding from salt meats, it is very true, there are many other causes concurring which feed and entertain this sickness : amongst which I will place in general the bad food, comprehending with it the drinks ; then, the vice of the air of the country, and after, the evil disposition of the body : leaving the physicians to sift it out more curiously. Whereunto Hippocrates saith, that the physician ought also carefully to take heed, in considering the seasons, the winds, the aspects of the sun, the waters, the land itself, the nature and situation of it, the nature of men, their manner of living and exercise.

What food causes the land disease.

As for the food ; this sickness is caused by cold meats, without juice, gross and corrupted. One must then take heed of salt meats, smoky, musty, raw, and of an evil scent, likewise of dried fishes, as Newfoundland fish, and stinking rays : briefly, from all melancholy meats, which are of hard digesting, are easily corrupted, and breed a gross and melancholy blood. I would not, for all that, be so scrupulous as the physicians, which do put in the number of gross and melancholy meats, beevs-flesh, bears, wild boars and hogs-flesh, (they might as well add unto them beavers flesh, which notwithstanding we have found very good) as they do amongst fishes, the tons, dolphins, and all those that carry lard ; among the birds, the hems, ducks, and

Vol. II.

all other water-birds : for in being an over-curious observator of these things, one might fall into the danger of starving, and die for hunger. They place yet among the meats that are to be shunned, bisket, beans, and pulse, the often using of milk, cheese ; the gross and harsh wine, and that which is too small, white wine, and the use of vinegar ; beer which is not well sodden, nor well scummed, and that hath not hops enough ; also waters that run through rotten wood, and those of lakes and bogs ; still and corrupted waters, such as are much in Holland and Friesland, where is observ'd that they of Amsterdam are more subject to palsies and stiffening of sinews than they of Rotterdam, for the above-said cause of still and sleepy waters ; which, besides, do ingender dropsies, dysenteries, fluxes, quartan agues, and burning fevers ; swellings, ulcers of the lights, shortness of breath, ruptures in children, swelling in the veins, sores in the legs : finally, they wholly belong to the disease whereof we speak, being drawn by the spleen, where they leave all their corruption.

Sometimes this sickness doth also come by a vice, which is even in waters of running fountains ; as if they be among or near bogs, or if they issue from a muddy ground, or from a place that hath not the sun's aspect. So Pliny reciteth, that in the voyage which the prince Caesar Germanicus made into Germany, having given order to his army to pass the river of Rhine, to the end to get still forward in the country, he did set his camp on the sea-shore, upon the coast of Friesland, in a place where was but one only fountain of fresh water to be found, which notwithstanding was so pernicious, that all they that drank of it lost their teeth in less than two years space, and had their knees so weak and disjointed that they could not bear themselves : which is verily the sickness whereof we speak, which the physicians do call Stomaccacé, Stomacca- that is to say, mouths sore, and Scolotyrbè, or Scolotyrba, which is as much to say, as the shaking of thighs and legs. And it was not possible to find any remedy, but by the means of an herb called Britannica, or scurvy-grass, which besides is very good for the sinews, against the sores and accidents in the mouth : against the squinancy, and against the biting of serpents. It hath long leaves, drawing in colour to a dark green, and produceth a black root, from which liquor is drawn, as well as from the leaf. Strabo saith, that the like case happened to the army that Aelius Gallus brought into Arabia, by the commission of Augustus the emperor. And the like also chanced to king S. Lewis's army in Egypt, as the lord de Joinville reporteth. Other effects of bad

9 U

waters

waters are seen near unto us, to wit, in *Savoy*, where the women, more than men, because they are of a colder constitution, have commonly swellings in their throats as big as bottles.

What air  
is against  
health.

Next to waters, the air is also one of the fathers and ingenderers of this sickness, in boggy and waterish places, and opposite to the south, which is often most rainy. But there is yet in *New France* another bad quality of the air, by reason of lakes that be thick there, and of the great rottenness in the woods, whose odour the bodies having drawn up, during the rains of autumn and winter, easily are engendered the corruptions of the mouth, and swelling in the legs before spoken, and a cold entreth insensibly into it, which benumbeth the limbs, stiffeneth the sinews, constraineth to creep with crutches, and in the end to keep the bed.

And for as much as the winds do participate with the air, yea, are an air running with a more vehement force than ordinary, and in this quality have great power over the health and sicknesses of men, we will speak something of it, not (for all that) straying ourselves from the sequel of our history.

Winds.

The easterly wind, called by the *Latins*, *Subolanus*, is held for the healthfullest of all, and for that cause, wise builders give advice to set their buildings towards the aspect of the east. The opposite to it is the wind called *Favorinus*, or *Zepirus*, which our seamen doth name west, which in these parts is mild and fructifying. The southern wind, called *Auster* by the *Latins*, is in *Africa* hot and dry: but in crossing the *Mediterranean* sea, it gathereth a great moistness, which makes it stormy and putrefying in *Provence* and *Languedoc*. The opposite to it, is the northern wind, otherwise called *Boreas*, *Bize*, *Tramontane*, which is cold and dry, chaceth the clouds and sweepeth the airy region. It is taken for the wholsomest next to the east wind. But these qualities of the wind found and noted in these parts, make not one general rule through over all the earth; for the north wind beyond the equinoctial line is not cold as in these parts, nor the south wind hot, because that by a long crossing, they borrow the qualities of the regions through which they pass: besides that, the south wind at his first issue is cooling, according to the report of those that have travelled in *Africa*. In like manner, there be regions in *Peru*, as in *Lima* and the plains, where the north wind is unwholsome and noisome. And thorough all that coast, which is about 500 leagues in length, they take the south wind for a sound and fresh cooling wind, and which more is, most mild and pleasant:

yea also, that it doth never rain by it, according to that which *Joseph Acosta* writeth of it, clean contrary to that we see in this part of *Europe*. And in *Spain* the east wind, which we have said to be found, the same *Acosta* saith, that it is noisome and unsound. The wind called *Circius*, which is the north west, is so stormy and boisterous in the westerly shores of *Norway*, that if there be any which undertaketh any voyage that way, when that wind bloweth, he must make account to be lost and cast away: and this wind is so cold in that region, that it suffereth not any tree, small or great to grow there: so that for want of wood they must serve themselves with the bones of great fishes, to seeth or roast their meats, which discommodity is not in these parts. In like sort, we have had experience in *New France* that the north winds are not for health: And the north east (which are the cold, strong, sharp and stormy *Aquilons*) yet worse; which our sick folks, and they that had wintered there the former year, did greatly fear, because that likely some of them drooped away, when that wind blew, for indeed they had some sensible feeling of this wind: as we see those that be subject to ruptures endure great pangs when that the south wind doth blow: and as we see the very beasts to prognosticate by some signs the change of weather. This noisome quality of winds proceedeth (in my judgment) from the nature of the country through which it passeth, which, as we have said, is full of lakes, and those very great, which be, as it were, standing and still waters. Whereto I add the exhalation of the rottenness of woods, that this wind bringeth, and that in so much greater quantity, as the north west part is great, large, and spacious.

Sick folks  
and beasts  
do feel the  
wind and  
weather a  
coming.

The seasons are also to be marked in this disease, which I have not seen nor heard of, that it begins to work, neither in the spring time, summer, nor autumn, unless it be at the end of it, but in winter. And the cause thereof is, that as the growing heat of the spring maketh the humours closed up in the winter to disperse themselves to the extremities of the body, and so cleareth it from melancholy, and from the noisome humours that have been gathered in winter; so the autumn, as the winter approacheth, draweth them inward, and doth nourish this melancholy and black humour, which doth abound especially in this season, and the winter being come sheweth forth his effects at the colts and griefs of the poor patients. *Galen* yieldeth a reason for the same, saying that the humours of the body, having been parched by the burning of the summer, that which may rest of it, after the heat is expelled, be-

becometh forthwith cold and dry; that is to say, cold by the privation of the heat, and dry in as much as in the drying of these humours, all the moistness that was therein hath been consumed: and thereby it cometh that sicknesses are bred in this season, and the farther one goeth the weaker nature is, and the intemperate colaness of the air being entered into a body already thereto disposed, doth handle it, as it were, at a beck and at will, without pity.

Bad food  
and dis-  
commodi-  
ties of the  
sea.

I would add willingly to all the foresaid causes the bad food of the sea, which in a long voyage brings much corruption in man's body. For one must of necessity, after four or five days, live of salt meat, or bring sheep alive, and store of poultry; but this is but for masters and commanders in ships: and we had none in our voyage but for to reserve and multiply in the land whither we did go. The mariners then and passengers do suffer discomfort as well in the bread as in the meat and drink; the biscuit becometh dampish and rotten, the fishes that are given them alike, and the waters stinking; they which carry sweet meats, be it flesh or fruits, and that use good bread, good wine and good broths, do easily avoid those sicknesses; and I durst, in some sort, be answerable unto them for their healths, unless they be very unhealthful by nature. And when I consider that this disease is as well taken in *Holland, Friesland, in Spain and in Guiney, as in Canada*, I am brought to believe that the chief cause thereof is in that which I have said, and not peculiar nor particular to *New France*.

Disposi-  
tion of  
body.

After all these causes and considerations, it is good in every place to have a well disposed body, for to be in health and live long. For those which naturally gather cold and gross humours, and have the mass of their body pory: *Item*, they that be subject to the oppilations of the spleen, and they that use not a stirring life, but sitting and without frequent motion, are more apt and subject to these sicknesses. Therefore, a physician might say that a student is not fit for that country, that is to say, he shall not live there in health: nor those which over-toil in labours, nor melancholy people, men which have drowsy dreaming spirits, nor those that be often visited with agues, and such other sort of people. Which I might easily believe, because that these things do heap much melancholy, cold, and superfluous humours. Notwithstanding I have try'd the contrary, both by myself and by others, against the opinion of

some of ours, yea, of *Sagamos*† *Memberton* himself, who playeth the soothsayer among the savages, who, arriving in that country, said, that I should never return into *France*, nor *Monf. Boulet*, sometimes captain of *Monf. de Pourtincourt's* regiment, who, for the most part of the time, hath had agues there, but he did fare well. And they themselves did advise our labourers to take but small labour in their work, which counsel they could very well observe; for I may say, and that truly, that I never made so much bodily work, for the pleasure that I did take in dressing and tilling my gardens, to inclose and hedge them, against the gluttony of the hogs, to make knots, to draw out alleys, to build harbours, to sow wheat, rye, barley, oats, beans, pease, garden herbs, and to water them; so much desire had I to know the goodness of the ground by my own experience. So that summers days were unto me too short, and very often did I work by moon-light. Concerning the labour of the mind, I took a reasonable part of it; for at night, every one being retired, among the pratings, noises, and huriburlies, I was shut up in my study, reading or writing of something. Yea, I will not be ashamed to speak, that being requested by *Monf. de Pourtincourt*, our commander, to bestow some hours of my industry, in giving Christian instructions to our small company; for not to live like beasts, and for to give to the savages an example of our manner of life, I have done it according to the necessity, and being thereof requested, every *Sunday*, and sometimes extraordinarily, almost during all the time we have been there; and well was it for me that I had brought my bible, and some books unawares; for otherwise it had been very difficult for me, and had been cause to excuse me of that work. It hath not been without fruit, many witnessing unto me, that they had never heard so much good talk of God, not knowing before any principle of that which belongeth to Christian doctrine: and such is the state wherein live the most part of *Christendom*; and if there were any edifying of one part, there was backbiting on the other, by reason, that using a *French* liberty, I willingly spake the truth: whereupon I remember the saying of the prophet *Amos*, *They have bated, saith he, him that reproved them in the gate, and have had in abomination him that spake in integrity*. But, in the end, we became all good friends; and amongst these things God gave me always a sound and a perfect health, always a good

† *Sagamos* is a savage word which signifieth a lord, a ruler, or a captain.

folks  
beasts  
el the  
and  
her a  
ng.

a good taste; always merry and nimble, saving that having once lain in the woods, near to a brook in snowy weather, I was touched with a cramp, or *Sciatica*, in my thigh a fortnight's space, not losing my appetite nor stomach for the same; for indeed I took delight in that which I did, desiring to confine there my life, if it would please God to bless the voyages.

I should be over tedious, if I should set down here the disposition of all persons, and to speak concerning children that they are more subject to this sickness than others, for that they have very often ulcers in the mouth and gums, because of the thin substance that abound in their bodies: and also that they gather many crude humours by their disorder of living, and by the quantity of fruits they eat, being never fill'd with it, by which means they gather great quantity of waterish blood, and the spleen being stopped cannot soak up those moistures. And as for old folks that have their heat weakened, and cannot resist the sickness, being filled with crudities, and with a cold and moist temperature, which is the quality proper to stir up and nourish it: I will not take the physician's office in hand, fearing the censuring rod: and notwithstanding, with their leave, not touching with their orders and receipts of *Agaric*, *Aloes*, *Rhubarb*, and other ingredients, I will write here that which I think more ready at hand for the poor people, who have not the ability and means to send to *Alexandria*, as well for the preservation of their health, as for the remedy of this sickness.

Advice for  
sicknesses  
of New  
France.

It is a certain axiom, That a contrary must be healed by his contrary. This sickness proceeding from an indigestion of crude, gross, cold and melancholy meats, which offend the stomach, I think it good, submitting myself to better judgment and advice, to accompany them with good sauces, be it of butter, oil, or fat, all well spiced, to correct as well the quality of the meat as of the body inwardly waxen cold. Let this be said for crude and gross meats, as beans, pease, and fish; for he that shall eat good capons, good partridges, good ducks, and good rabbits, he may be assured of his health, or else his body is of a very bad constitution. We have had some sick that have, as it were, been raised up from death to life; for having eaten twice or thrice of a cooledge made of a cock, good wine taken according to the necessity of nature, is a sovereign preservative for all sicknesses, and particularly for this. Master *Macquin* and master *Georges*, worshipful merchants of *Rochel*, as associates to *Monf. de Monts*, did furnish us with forty-five tons of wine, which did us very much good. And our sick folks themselves, hav-

Good  
wine.

ing their mouths spoiled, and not being able to eat, have never lost their taste of wine, which they took with a pipe. The same hath preserved many of them from death. The young buds of herbs in the spring time be also very sovereign. And besides that reason requires to believe it, I have tried it, being my self gone many times to gather some for our sick people, before that those of our garden might be used, which restored them to their taste again, and comforted their weak stomachs.

Herbs in  
the spring  
time.

And as for that which concerneth the exterior parts of the body, we have found great good in wearing wooden pantoffles, or pattens, with our shoes, for to avoid the moistness. The houses need no opening, nor windows on the north-west side, being a wind very dangerous, but rather on the east-side, or the south. It is very good to have good bedding (and it was good for me to have carried things necessary to this purpose) and above all, to keep my self neat. I would like well the use of stoves, such as they have in *Germany*; by means whereof they feel no winter, being at home but as much as they please. Yea they have of them in many places in their gardens, which do so temper the coldness of winter, that in this rough and sharp season, there one may see orange-trees, lemon-trees, fig-trees, pomegranate-trees; and all such sort of trees bring forth fruit as good as in *Provence*: which is so much the more easy to do in this new land, for that it is all covered over with woods (except when one come in the *Armouchiquois* country a hundred leagues further off than *Port-Royal*.) And in making of winter a summer, one shall discover the land; which not having any more those great obstacles that hinder the sun to court her, and from warming it with his heat, without doubt it will become very temperate, and yield a most mild air; and well agreeing with our humour, not having there, even at this time, either cold or heat that is excessive.

The savages that know not *Germany*, nor the customs thereof, do teach us the same lesson, which being subject to those sicknesses (as we have seen in the voyage of *James Quartier*) use sweatings often, as they were every month; and by this means they preserve themselves, driving out by sweat all the cold and evil humours they might have gathered. But one singular preservative against this perfidious sickness, which cometh so stealthily; and which having once lodged itself within us, will not be put out; is to follow the counsel of him that is wife amongst the wife, who having considered all the afflictions that man

The sweat-  
ings of the  
savages.



man gives to himself during his life, hath found nothing better than to rejoice himself, and do good, and to take pleasure in his own works. They that have done so in our company, have found themselves well by it; contrariwise some always grudging, repining, never content, idle, have been found out by the same disease. True it is, that for to enjoy mirth it is good to have the sweetness of fresh meats, flesh, fishes, milk, butter, oils, fruits, and such like, which we had not at will (I mean the common sort; for always some one or other of the company did furnish *Monf. de Poutrincourt's* table, with wild-fowl, venison or fresh fish.) And if we had had half a dozen kine, I believe that no body had died there.

Means of mirth.

It resteth a preservative necessary for the accomplishment of mirth; and to the end one may take pleasure on the work of

his hands, is every one to have the honest company of his lawful wife; for without that, the cheer is never perfect; one's mind is always upon that which one loves and desires; there is still some sorrow, the body becomes full of ill humours, and so the sickness doth breed.

And for the last and sovereign remedy, *Tres* of I send back the patient to the tree of life (for so one may well qualify it) which *James Quartier* doth call *Annedda*, yet unknown in the coast of *Port-Royal*, unless it be, peradventure the *Sassafras*, whereof there is quantity in certain places. And it is an assured thing, that the said tree is very excellent. But *Monf. Champlain*, who is now in the great river of *Canada*, passing his winter, in the same part where the said *Quartier* did winter, hath charge to find it out, and to make provision thereof.

C H A P. VII.

*The discovery of lands by Monf. de Monts: Fabulous tales and reports of the river and feigned town of Norombega: The refuting of the authors that have written thereof: Fish banks in Newfoundland: Kinibeki: Chovacoet: Mallebarre: Armouchiquois, &c.*

THE rough season being passed, *Monf. de Monts* wearied with his bad dwelling at *St. Croix*, determined to seek out another port in a warmer country, and more to the south; and to that end made a pinnacle to be armed and furnished with victuals, to follow the coast, and discovering new countries, to seek out some happier port in a more temperate air. And because that in seeking, one cannot set forward so much as when in full sails one goeth in open sea; and that finding out bays and gulfs, lying between two lands, one must put in, because that there one may as soon find that which is sought for, as else where, he made in this voyage but about six score leagues, as we will tell you now. From *St. Croix* to sixty leagues forward, the coast lieth east and west; at the end of which sixty leagues, is the river called by the savages *Kinibeki*. "From which place" to *Mallebarre* it lieth north and south, "and there is yet from one to the other" sixty leagues in a right line, not following the bays. So far stretcheth *Monf. De Monts's* voyage, wherein he had for pilot in his vessel, *Monf. De Champlaine*. In all this coast so far as *Kinibeki*, there are many places where ships may be harboured amongst the islands, but the people there are not so frequent as is be-

*Monf. de Monts's* voyage for the discovery of new lands.

*Kinibeki* sixty leagues from *St. Croix*.

"yond that." And there is no remarkable thing (at least that may be seen in the outside of the lands) but a river, whereof many have written fables one after another, like to those that they (who grounding themselves upon *Hanno's* commentaries, a *Carthaginian* captain) have feigned of towns built by him in great number upon the coasts of *Africa*, which is watered with the ocean sea; for that he play'd an heroicall part in sailing so far as the isles of *Cape Verd*, where long time since no body hath been; the navigation not being so secure then upon that great sea, as it is at this day by the benefit of the compass.

Therefore without alledging that, which the first writers (*Spaniards* and *Portuguese*) have said, I will recite that which is in the last book, intituled, *The universal history of the West-Indies*, printed at *Doway*, the last year 1607, in the place where he speaks of *Norombega*: for in reporting this, I shall have also said that which the first have written, from whom they have had it.

"Moreover, towards the north (saith the author, after he had spoken of *Virginia*) is *Norombega*, which is known well enough, by reason of a fair town, and a great river, though it is not found from whence it hath its name; for the Barbarians do call it *Agguncia*: at the

Fabulous tales of the river *Norombega*.

Pempegoet.  
goet.

"mouth of this river there is an island very fit for fishing. The region that goeth along the sea, doth abound in fish; and towards New France, there are great numbers of wild beafts, and is very commodious for hunting; the inhabitants do live in the same manner as they of New France." If this beautiful town hath ever been in nature, I would fain know who hath pulled it down: for there are but cabins here and there made with pearkes covered with bark of trees, or with skins; and both the river and the place inhabited, are called *Pempegoet*, and not *Agguncia*. The river (saying the tide) is scarce as the river of *Oyfe*. And there can be no great river on that coast, because there are not lands sufficient to produce them, by reason of the great river of *Canada*, which runneth like this coast, and is not four-score leagues distant from that place in crossing the lands, which from elle-where received many rivers falling from those parts which are towards *Norombega*: at the entry whereof, it is so far from having but one island, that rather the number thereof is almost infinite, for as much as this river enlarging it self like the greek *Lambda* λ; the mouth whereof is all full of isles, whereof there is one of them lying very far off (and the foremost) in the sea, which is high and markable above the others.

But some will say that I equivocate in the situation of *Norombega*, and that it is not placed where I take it. To this I answer, that the author, whose words I have a little before alledged, is in this my sufficient warrant; who in his geographical map, hath placed the mouth of this river in the forty-fourth degree, and his supposed town in the forty-fifth, wherein we differ but in one degree, which is a small matter. For the river that I mean is in the forty-fifth degree; and as for any town, there is none. Now of necessity it must be this river, because that the same being passed, and that of *Kinibeki*, (which is in the same heighth) there is no other river forward, whereof account should be made, till one come to *Virginia*. I say furthermore, that seeing the barbarians of *Norombega* do live as they of *New France*, and have abundance of hunting; it must be, that their province be seated in our *New-France*: for fifty leagues farther to the south-west there is no great game; because the woods are thinner there, and the inhabitants settled, and in greater number than in *Norombega*.

True it is, that a sea captain, named *John Alphonse*, of *Xaintonge*, in the relation of his adventurous voyages, hath written; that, having passed *St. John's* island (which I take for the same that I have

called heretofore the isle of *Bacaillos*) the coast turneth to the west, and west south-west, as far as the river of *Norombega*, newly discovered (saith he) by the *Portuguese* and *Spaniards*, which is in thirty degrees: adding that this river hath at the entrance thereof many isles, banks, and rocks; and that fifteen or twenty leagues within it, is built a great town, where the people are small and blackish, like them of the *Indies*, and are clothed with skins, whereof they have abundance of all sorts. Item, that the bank of *Newfoundland* endeth there; and that that river being passed, the coast turneth to the west, and west north-west, above two hundred fifty leagues towards a country, where there are both towns and castles. But I see very little or no truth at all, in all the discourses of this man: and well may he call his voyages adventurous, not for him, who was never in the hundredth part of the places he describeth (at least it is easy so to think) but for those that will follow the ways which he willett mariners to follow. For if the said river of *Norombega* be in thirty degrees, it must needs be in *Florida*; which is the contrary to all them that ever have written of it, and to the very truth itself.

Concerning that which he saith of the bank of *Newfoundland*, it endeth (by the report of mariners, about the isle of *Sablon*, or *Sand*, about cape *Breton*. True it is, that there are some other banks, that are called *Lebanquereau*, and *Lebanjacquet*; but they are but five or six, or ten leagues, and are divided from the great bank of *Newfoundland*; and touching the men in the land of *Norombega*, they are of fair and high stature. And to say, that this river being passed the coast lieth west, and west north-west, that hath no likelihood. For from cape *Breton*, so far as the point of *Florida*, that lieth over against the isle of *Cuba*; there is not any coast standing west north-west, only there are in the parts joyning upon the true river called *Norombega*, some fifty leagues coast, that standeth east and west. Finally, of all that which the said *John Alphonse* doth report, I receive but that which he saith that this river, whereof we speak, hath at the coming in many islands, banks and rocks.

The river of *Norombega* being passed, *Kinibeki*. *Monf. de Monts* went still coasting, until he came to *Kinibeki*; where a river is, that may shorten the way to go to the great river of *Canada*. There is a number of savages cabined there; and the land beginneth there to be better peopled. From *Kinibeki* going farther, one findeth the bay of *Marchin*, named by the captain's name that

The great  
bank of  
New-  
foundland.

The bay of Marchin. *Chouacoe*. Vines. *Mallebarre*. that commandeth therein. This *Marchin* was killed the year that we departed from *New France* in 1607. Further is another bay called *Chouacoe*, where, (in regard of the former countries) is a great number of people; for there they till the ground, and the region beginneth to be more temperate; and for proof of this, there is in this land store of vines; yea even there be islands full of it, (which be more subject to the injuries of the wind and cold) as we shall say hereafter. There is between *Chouacoe* and *Mallebarre*, many bays and isles; and the coast is sandy, with shallow ground, drawing near to the said *Mallebarre*, so that scarce one may land there with barks.

The *Armouchiquois*. traitors and thieves. The people that be from *St. John's* river to *Kinibeki* (wherein are comprised the rivers of *St. Croix* and *Norombega*) are called *Etechemins*; and from *Kinibeki*, as far as *Mallebarre*, and farther, they are called *Armouchiquois*. They be traitors and thieves; and one had need to take heed of them. *Monf. de Monts*, having made some stay at *Mallebarre*, victuals began to be scarce with him; and it was needful to think upon return, especially seeing all the coast so troublesome, that one could pass no further without peril, for shoals that stretch far into the sea, in such wise, that the farther one goeth from the land, lesser depth there is. But before departing, a carpenter of *St. Maloes* died casually; who going to fetch water with some kettles; an *Armouchiquois* seeing fit opportunity to steal one of those kettles, when that the *Frenchman* took no heed, took it, and ran away speedily with his booty. The *Malovine* running after, was killed by this wicked people; and although the same had not happened, it was in vain to pursue after this thief; for all these *Armouchiquois* are as swift in running as greyhounds; as we will yet further say in speaking of the voyage that *Monf. de Poutrincourt* made in the same country, in the year 1606. It grieved sore *Monf. de Monts*, to see such a thing; and his men were earnest for revenge (which they might do; for the other barbarians were not so far from the *Frenchman*, but that a musket shot might have scared them; which they had already on rest, to level every one at his man) but the said *Monf. de Monts*, upon some considerations, which many other of this place and dignity might have missed to consider; made every one to put down their muskets cocks, and left

them alone, not having hitherto found a fit place to make a settled dwelling. And so the said *Monf. de Monts*, caused all things to be in a readiness for the return to *St. Croix*, where he had left a good number of his men, yet weak by the winter sickness, of whose health he was careful.

Many that know not what belongeth to the sea, do think, that the setting of an habitation in an unknown land is easy; but, by the discourse of this voyage, and others that follow, they shall find that it is far easier to say, than to do; and that *Monf. de Monts*, hath exploited many things this first year, in viewing all the coast of this land, even to *Mallebarre*; which is four hundred leagues, following the same coast, and searching to the bottom of the bays; besides the labour he forced to, in causing houses to be made at *St. Croix*; the care he had of those which he had brought thither, and of their return into *France*; if any peril or shipwreck should come to those that had promised him to fetch him at the end of the year. But one may run and takes pains to seek ports and havens, where fortune favourereth; yet she is always like to herself. "It is good for one to lodge himself in a sweet mild climate, when one may chuse, notwithstanding death follows us every where." I have heard of a pilot of *New-baven*, that was with the *Englishmen* in *Virginia* twenty-four years ago; that being come thither, there died thirty-six of them in three months. Nevertheless, *Virginia* is taken to be in the 36th, 37th, and 38th degrees of latitude, which is a good temperate country. Which considering, I yet believe (as I have already said before) that such mortality cometh by the bad fare; and it is altogether needful to have in such a country, at the very beginning, household, and tame cattel of all sorts; and to carry store of fruit trees and grafts, for to have there quickly recreation necessary to the health of them that desire to people the land. That if the savages themselves be subject to the sickness, whereof we have spoken; I attribute that, to the same cause of evil fare. For they have nothing that may correct the vice of the meats which they take; and are always naked amongst the moistures of the ground, which is the very means to gather quantities of corrupted humours; which cause those sicknesses unto them, as well as to the strangers that go thither, although they be born to that kind of life.

## C H A P. VIII.

*The arrival of Monf. du Pont to St. Croix : return of Monf. de Monts into France : The Furniture of the faid Monf. du Pont for the difcovery of new lands beyond Mallebarre, &c.*

THE spring-time feafon being paffed in the voyage of the *Armouebi-quois*, Monf. de Monts, did temporife at St. Croix for the time that he had agreed upon ; in the which if he had no news from France, he might depart and come to feek fome fhip of them that come to Newfoundland for the drying of fifh ; to the end to repafs into France within the fame, he and his company, if it were poffible. This time was already expired, and they were ready to fet fails, not expecting more any fuccour nor refrefhing ; when Monf. du Pont, furnamed *Grave*, dwelling at *Houffleur*, did arrive with a company of fome forty men, for to eafe the faid Monf. de Monts and his troop ; which was to the great joy of all, as one may well imagine ; and cannon fhots were free and plentiful at the coming according to cuftom, and the found of trumpets. The faid Monf. du Pont, not knowing yet the ftate of our Frenchmen, did think to find there an affured dwelling, and his lodgings ready ; but confidering the accidents of the ftange ficknefs whereof we have fpoken, he took advice to change place. Monf. de Monts was very defirous that the new habitation had been about forty degrees, that is to fay, four degrees farther than St. Croix ; but having viewed the coaft as far as *Mallebarre*, and with much pain, not finding what he defired ; it was deliberated to go and make their dwelling in *Port Royal*, until means were had to make an ampler difcovery. So every one began to pack up their things ; that which was built with infinite labour was pulled down, except the ftore-houfe, which was too great and painful to be transported ; and in executing of this, many voyages are made. All being come to *Port Royal*, they found out new labours ; the abiding place is chofen right over againft the ifland, that is at the coming in of the river *L'Equille* ; in a place where all is covered over and full of woods, as thick as poffible may be. The month of *September* did already begin to come ; and care was to be taken for the unlading for Monf. du Pont's fhip, to make room of them that fhould return back into France. Finally there is work enough for all. When the fhip was in a readinefs to put to fails, Monf. de Monts having feen the beginning of the new habitation,

fhipped himfelf for his return, with them that would follow him. Notwithstanding, many of good courage (forgetting the griefs and labours paffed) did tarry behind, amongst whom were Monf. *Champlein* and Monf. *Champdore* ; the one for geography, and the other for the conducting and guiding of the voyages that fhould be neceffary to be made by fea. Then the faid Monf. de Monts hoifted up fails, and leaveth the faid Monf. du Pont, as his lieutenant and deputy in thefe parts ; who wanting no diligence (according to his nature) in making perfect that which was needful for to lodge both himfelf and his people, which was all that might be done for that year in that country. For to go far from home in the winter, and after fo long a toil, there was no reafon : and as for the tillage of the ground, I believe they had no fit time to do it ; for the faid Monf. du Pont was not a man to be long in reft, nor to leave his men idle, if there had been any means for it.

The winter being come, the favages of the country did afsemble themfelves, from far to *Port Royal*, for to truck with the frenchmen, for fuch things they had ; fome bringing beavers fkins, and otters (which are Beavers, otters, and flags. in that place) and alfo *ellans* or flags, whereof good buff may be made ; others bringing flefh newly killed, wherewith they made many good *tabagies*, or feasts, living merrily as long as they had wherewithal. They never wanted any bread, but wine did not continue with them till the feafon was ended. For when we came thither the year following, they had 'en above three months without any wine, and were very glad of our coming, for that made them to take again the tafte of it.

The greateft pain they had, was to Hand-grind the corn to have bread, which is milks. very painful with hand-mills, where all the ftrengh of the body is requifite : and therefore it is not without caufe, that in old time, bad people were threatened to be fent to the mill, as to the painfullft thing that is ; to which occupation poor flaves were fet to, before the ufe of water and wind-mills was found out, as the prophane hiftories make mention ; and the fame of the coming of the people of *Israel* out of the land

land of *Egypt*: where, for the last scourge that God will send to *Pharaoh*, he declareth by the mouth of *Moses*, that about midnight he will pass thorough *Egypt*; and every first-born shall die there, from the first-born of *Pharaoh*, that should sit upon his throne, to the first-born of the maid servant which grindeth the mill. And this labour is so great, that the *Savages* (although they be very poor) cannot bear it; and had rather to be without bread, than to take so much pain, as it hath been tried, offering them half of the grinding they should do, but they chused rather to have no corn. And I might well believe that the same with other things, hath been great means to breed the sickness spoken of, in some of *Monf. du Pont's* men; for there died some half a dozen of them that winter. True it is, that I find a defect in the buildings of our *Frenchmen*; which is, they had no ditches about them, whereby the waters of the ground next to them did run under their lowermost rooms, which was a great hindrance to their health. I add besides the bad waters which they used, that did not run from a quick spring, but from the nearest brook.

The furniture of *Monf. du Pont* to go the discovery of new lands.

The winter being passed, and the sea navigable, *Monf. du Pont* would needs achieve the enterprize begun the year before by *Monf. de Monts*, and to go seek out a port more southerly, where the air might be more temperate, according as he had in charge of the said *Monf. de Monts*. He furnished then the bark which remained with him to that effect; but being set out of the port, and full ready, hoisted up sails for *Mallebarre*, he was forced by contrary winds twice to put back again; and at the third time, the said bark struck against the rocks at the entry of the said port. In this disgrace of *Neptune*, the men were saved with the better part of provision and merchandise; but as for the bark it was rent in pieces. And by this mis-hap the voyage was broken, and that which was so desired intermitted; for the habitation of *Port Royal* was not judged good; and notwithstanding it is on the north and north-west sides, well sheltered with mountains, distant some one league, some half a league from the port and the river *L'Equille*. So we see how that enterprizes take not effect according to the desires of men, and are accompanied with many perils; so that one must not wonder if the time be long in establishing of colonies, especially in lands so remote, whose nature, and temperature of air is not known, and where one must fell and cut down forests, and be constrained to take heed, not from the people that we call *Savages*, but from them that term themselves *Christians*; and yet

have but the name of it, cursed and abominable people, worse than wolves, enemies to God and human nature.

This attempt then being broken, *Monf. du Pont* knew not what to do, but to attend the succour and supply that *Monf. de Monts* promised, parting from *Port Royal* at his return into *France*, to send him the year following. Yet for all events he built another bark and a Shalop for to seek *French* ships in the places where they use to dry fish; such as *Campsau-Port*, *English Port*, *Misamicus Port*, the bay of *Cbaleur* (or heat) the bay of *Morves* or *Coddes*, and others in great number, according as *Monf. de Monts* had done the former year; to the end to ship himself in them, and to return into *France*, in case that no ship should come to succour him. Wherein he did wisely, for he was in danger to hear no news from us, that were appointed to succeed him, as it shall appear by the discourse following.

But in the mean while we must consider that they, which in these voyages have transported themselves into these parts, have had an advantage over those that would plant in *Florida*; which is, in having that refuge before said, of *French* ships that frequent the *Newfoundland* for fishing, not being forced to build great ships, nor to abide extremum famines, as they have done in *Florida*, whose voyages have been lamentable for that respect, and these by reason of the sicknesses that have persecuted them: but they of *Florida* have had a blessing, for that they were in a mild and fertile country, and more friendly to man's health than *New France*, spoken of elsewhere. If they have suffered famines, there was great fault in them, for not having tilled the ground, which they found plain and champion; which before all other things is to be done, of them that will lodge themselves so far from ordinary succour. But the *Frenchmen*, and almost all nations at this day (I mean of those that be not born and brought up to the manuring of the ground) have this bad nature; that they think to derogate much from their dignity in addicting themselves to the tillage of the ground, which notwithstanding is almost the only vocation where innocency remaineth. And thereby cometh that every one shunning this noble labour, our first parents and antient kings exercised, as also of the greatest captains of the world, seeking to make himself a gentleman at others costs, or else willing only to learn the trade to deceive men, or to claw himself in the sun, God taketh away his blessing from us, and beateth us at this day, and hath done a long time with an iron rod; so that in all parts the people languisheth

The comparing of these latter voyages.



guisheth miserably, and we see the realm of *France* swarming with beggars and vagabonds of all kinds ; besides an infinite

number, groaning in their poor cottages, not daring, or ashamed, to shew forth their poverty and misery.

## CH A P. IX.

*The first motive and acceptation of the voyage by Monf. de Poutrincourt, together with the author, into New France : Their departure from Paris to go to Rochel.*

**A**BOUT the time of the before mentioned shipwreck, Monf. de Monts being in *France*, did think carefully upon the means how to prepare a new supply for *New France* : which seemed hard and difficult to him, as well for the great charges that that action required, as because that province had been so discredited at his return, that the continuing of these voyages any longer did seem vain and unfruitful. Besides, there was some reason to believe that no body would adventure himself thither : notwithstanding, knowing Monf. de Poutrincourt's desire (to whom before he had given part of the land, according to the power which the king had given him) which was to inhabit in those parts ; and there to settle his family and his fortune, together with the name of God ; he wrote unto him, and sent a man of purpose to give him notice of the voyage that was in hand ; which the said Monf. de Poutrincourt accepted of, leaving all affairs, to attend on this action, though he had suits in law of great weight, to the prosecuting and defence whereof his presence was very requisite. And that at his first voyage he had tried the malice of some, which during his absence prosecuted against him with rigour ; and at his return gave over and became dumb. He was no sooner come to *Paris*, but that he was forced to depart, not having scarce time to provide for things necessary ; and, I having had that good hap to be acquainted with him some years before, asked me if I would take part in that business ; whereunto I demanded a days respite to answer him. Having well consulted with my self, not so much desirous to see the country, for I knew well that there were woods, lakes and rivers ; and that one must go over seas (which I had before done in the freights) as to be able to give an eye judgment of the land, whereto my mind was before inclined ; and to avoid a corrupted world I engaged my word unto him, being induced thereto specially for the injustice done to me a little before, by some presidial judges, in favour of a parsonage of emi-

nent quality, whom I have always honoured and revered : which sentence at my return hath been recalled, by order and sentence of the court of parliament, for which I am particularly obliged to Monf. Seruin, the king's advocate general, to whom doth belong properly this eloge, attributed according to the letter, to the most wise and most magnificent of all kings, *Thou hast loved justice and hated iniquity.*

So it is that God awaketh us sometimes, to stir us up to generous actions ; such as be these voyages, which (as the world doth vary) some will blame, other some will approve. But without answering any body in this respect, I care not what discourfes idle men, or those that cannot, or will not, help me, may make, enjoying contentment in my self ; and being ready to render all service to God and to the king in those remote lands, that bear the name of *France*, if either my fortune or condition call me thither, for there to live in quiet and rest, by an acceptable pleasing labour, and to shun the hard and miserable life, whereto I see reduced the most part of men in this part of the world.

To return then to Monf. de Poutrincourt : as he had dispatched some business, he inquired in some churches if some learned priest might be found out that would go with him ; to relieve and ease him, whom Monf. de Monts had left there at his voyage, whom we thought to be yet living. But because it was the holy week, in which time they are employed, and wait on confessions and shrivings, there was none to be found ; some excusing themselves upon the troubles and discomforts of the sea, and the length of the voyage ; others deferring it till after Easter : which was cause that none could be had out of *Paris* : but by reason the season hastened on ; for time and tide tarry for no man, we were forced to depart.

There rested to find out fit and necessary workmen for the voyage of *New France*, whereunto some were speedily provided, and a price was agreed upon for their wages, and money given before hand in part thereof,

The causes  
of the au-  
thors  
voyage.

thereof, to bear their charges to *Rochel*, where the rendezvous was, at the dwelling houses of master *Macquin*, and master *Georges*, worshipful merchants of the said town, the associates of *Monf. de Monts*, which did provide our furniture and provision.

Our meaner people being gone, three or four days after we took our way to *Orleans*, upon *Good-Friday*, for there to so-

lemnise and pass our *Easter*, where every one accomplished the duty usual to all good Christians, in taking the spiritual food; that is to say, the holy communion, seeing we did undertake, and were going on a voyage. From thence we came down the river *Loyre* to *Saumur*, with our carriage; and from *Saumur* we went by *Tours* and *Maran* to *Rochel*, by hackney horses.

## CH A P. X.

*Of what passed at Rochel, before they set out on their voyage.*

BEING come to *Rochel*, we found there *Monf. de Monts*, and *Monf. de Poutrincourt*, that were come post, and our ship called the *Jonas*, of the burthen of 150 tons, ready to pass out of the chains of the town, to tarry for wind and tide. The tide I say, because that a great ship laden, cannot come to sea from *Rochel*, but in spring tides, upon the new and full moon; by reason that in the town road there is no sufficient depth. In the mean while we made good cheer, yea so good, that we did long to be at sea to make diet; which we did but too soon, being once come thither; for during two whole months we saw not a whit of land, as we will farther tell anon. But the workmen, through their good cheer (for they had every one two shillings a day hire) did play marvellous pranks in *St. Nicholas* quarter, where they were lodged, which was found strange in a town so reformed as *Rochel* is; in the which no notorious riots nor dissolutions be made; and indeed one must behave himself orderly there, unless he will incur the danger either of the censure of the mayor, or of the ministers of the town. Some of those disordered men were put in prison, which were kept in the town-house till the time of going; and had been further punished, had it not been upon consideration of the voyage, where they knew they should not have all their eases, but should afterwards pay dear enough for their mad bargain; in putting the said master *Macquin* and master *Georges* to so much trouble, to keep them in order. I will not, for all that, put in the number of this disordered people, all the rest, for there were some very civil and respective: but I will say that the common people is a dangerous beast; and this maketh me remember the *Croquans*\* war, amongst whom I was once

in my life, being in *Querci*. It was the strangest thing in the world to see the confusion of those wooden shod fellows, from whence they took the name of *Croquans* (that is to say *Hookers*) because that their wooden shoes, nailed before and behind, did hook or stick fast at every step. This confused people had neither rhyme nor reason among them; every one was master there; some armed with a hedge-hook at a staff's end, others with some rusty sword, and so accordingly,

Our *Jonas* having her full load, was in the end rowed out of the town into the road, and we thought to set out the 8th or 9th of *April*. *Capt. Foulques* had taken the charge for the conducting of the voyage: But as commonly there is negligence in mens business, it happened that this captain (who notwithstanding I have known very diligent and watchful at sea) having left the ship ill manned, not being in her himself, nor the pilot, but only six or seven mariners good and bad; a great south-east wind arose in the night, which brake the *Jonas* cable, fastened with one only anchor, and driveth her against a forewall which is out of the town, backing and propping the tower of the chain, against which she struck so many times, that she break and sunk down; and it chanced well that it was then ebbing, for if this mishap had come in flowing time, the ship was in danger to be overwhelmed with a far greater loss than we had, but she stood up, and so there was means to mend her, which was done with speed. Our workmen were warned to come and help in this necessity, either to draw at the pump, at the capitan, or to any other thing, but few there were that endeavoured themselves to do any thing, the most part of them going away, and most of them

The praises of Rochel.

\* *Croquans* signifies hookers.

them made a mock of it. Some having gone so far as to the oar, went back, complaining that one had cast water upon them, being of that side that the water came out of the pump, which the wind did scatter upon them. I came thither with Monf. *de Pourincourt*, and some other willing men, where we were not unprofitable. Almost all the inhabitants of *Rochel* were beholding this spectacle upon the rampiers. The sea was yet stormy, and we thought our ship would have dashed oftentimes against the great towers of the town; in the end, we came in with less loss than we thought of. The ship was all unladen, being forced to tackle and furnish her anew; the loss thereby was great, and the voyages almost broken off for ever; for I believe, that after so many trials, none would have ventured to go plant colonies in those parts; that country being so ill spoken of, that every one did pity us, considering the accidents happened to them that had been there before. Notwithstanding Monf. *de Monts* and his associates, did bear manfully this loss; and I must needs be so bold as to tell in this occurrence, that if ever that country be inhabited with Christians, and civil people, the first praise thereof must of right be due to the authors of this voyage.

The courage of M. *de Monts* and his associates.

This great trouble hindered us above a month, which was employed in the unloading and lading again of our ship, during that time, we did walk sometimes unto the places near about the town, and chiefly unto the convent of the *Cordeliers*, which is but half a league off from the town; where being one *Sunday*, I did marvel how in those places of frontier, there is no better garrison, having so strong enemies near them. And seeing I take in hand to relate an history of things, according to the true manner of them; I say that it is a shameful thing for us, that the ministers of *Rochel* pray to God every day, in their congregations for the conversion of the poor savage people, and, also, for our safe conducting, and that our churchmen do not the like. In very truth, we never required neither the one nor the other to do it, but therein is known the zeal of both sides. In the end, a little before our departing, it came to my mind to ask of the parson or vicar of *Rochel* if there might be found any of his fraternity that would come with us, which I hoped might easily be done, because there was a reasonable good number of them; and besides, that being in a maritime town, I thought they took delight to haunt the seas, but I could obtain nothing; and for all excuses, it was told me, that none would go to such voyages, unless they were moved with an extraordinary zeal and piety,

and that it would be the best way to seek to the fathers jesuits for the same; which we could not then do, our ship having almost her full lading: whereupon I remember to have heard oftentimes of Monf. *de Pourincourt*, that after his first voyage, being at the court, an ecclesiastical person esteemed very zealous in the Christian religion, demanded of him what might be hoped for in the conversion of the people of *New France*, and whether there were any great number of them; whereunto he answered, that a hundred thousand souls might be gotten to Jesus Christ, naming a number certain for an uncertain, this clergyman making small account of such a number, said thereupon by admiration *Is that all!* as if that number did not deserve the labour of a churchman. Truly, though there were but the hundredth part of that; yea, yet less; one must not suffer it to be lost. The good shepherd having among an hundred sheep one a stray, left the ninety nine for to go and seek out the one that was lost. We are taught, and I believe it so, that though there were but one man to be saved, our lord Jesus Christ had not disdained to come, as well for him, as he hath done for all the world. In like manner, one must not make so small account of the salvation of these poor people, though they swarm not in number, as within *Paris* or *Constantinople*.

Seeing it availed me nothing in demanding for a churchman, to administer the sacrament unto us, be it during our navigation, or upon the land; the ancient custom of the Christians came into my mind, which going in voyage, did carry with them the holy bread of the eucharist, and this they did, because they found not in all places priests to administer this sacrament unto them, the world being then yet full either of heathens or hereticks; so that it was not improperly called viatic, which they carried with them travelling on the way; yet notwithstanding I am of opinion that it hath a spiritual meaning. And considering that we might be brought to that necessity, not having in *New France* but one priest only, of whose death we heard when we came thither, I demanded if they would do unto us as to the ancient Christians, who were as wise as we. I was answered that the same was done in that time for considerations which are not now at this day. I replied that *Satirus*, St. *Ambrose's* brother, going on a voyage upon the sea, served himself with this spiritual physic, as we read in his funeral oration made by his said brother St. *Ambrose*, which he did carry in *Orario*, which I take to be a linnen cloth, or taffeta; and well did it happen unto him by it; for having made shipwreck, he saved himself upon a board

Custom of the ancient Christians carrying the eucharist in their voyages.

board, left of his vessel's wreck; but I was as well refused in this as of the rest, which gave me cause of wondring, seeming to me a very rigorous thing to be in worse condition than the first Christians; for the eucharist is no other thing at this day than it was then; and if they held it precious, we do not demand it to make lesser account thereof.

Let us return to our *Jonas*. Now she was laden and brought out of the town into the road, there resteth nothing more than fit weather and tide, which was the hardest of the matter. For in places where is no great depth, as in *Rochel*, one must tarry for the high tides of the full and new moons, and then peradventure the wind will not be fit, and so one must defer till a fortnight's time. In the mean while the season goeth away, as it was almost with us; for we saw the hour that after so many labours and charges, we were in danger to tarry for lack of wind, because the moon was in the wane, and consequently the tide. Captain *Foulques* did not seem to affect his charge, making

no ordinary stay in the ship, and it was reported that other merchants, not being of *Monf. de Monts's* society, did secretly solicit him to break off the voyage; and indeed it hath been thought that he caused us to make wrong courses, which kept us two months and a half at sea, as hereafter we shall see; which thing the said *Monf. de Poutrincourt* perceiving, himself took upon him the charge of captain of the ship, and went to lie in her, the space of five or six days, for to get out with the first wind, and not to lose the opportunity. In the end, with much ado the eleventh day of *May*, 1606, by the favour of a small easterly wind he went to sea, and made our *Jonas* to be brought to the *Palisse\**, and the next day being the twelfth of the same month, came again to *Chef de Bois*, which be the places where ships put themselves for shelter from winds, where the hope of *New France* was assembled, I say the hope, because that of this voyage, did depend the continuance, or total breach, of the enterprise.

Hardness  
to come  
forth from  
a port.

Bad sus-  
picion of  
Captain  
*Foulques*.

## CHAP. XI.

*Their departure from Rochel: Sundry meetings of ships, and pirates: an account of storms and winds, porpoisses, and of the banks of ice in Newfoundland, &c.*

THE Saturday, *Whitsun-eve*, the thirteenth of *May*, we weighed our anchors, and sailed in open sea, so that by little and little we lost the sight of the great towers and town of *Rochel*, then of the isles of *Rez* and *Oleron*, bidding *France* farewell. It was a thing fearful for them that were not used to such a dance, to see them carried upon so moveable an element, and to be at every moment, as it were, within two fingers breadth of death. We had not long sailed, but that many did their endeavour to yield up the tribute to *Neptune*. In the mean while we went still forward; for there was no more going back, the plank being once taken up. The sixteenth of *May* we met with thirteen *Hollanders*, going for *Spain*, which did enquire of our voyage, and so held their course. Since that time we were a whole month, seeing nothing else out of our floating town but sky and water; one ship excepted, near about the *Azores*, well filled with *English* and *Dutchmen*. They bare up with us, and came very near us, and, according to the manner of the sea, we asked them

whence their ship was; they told us they were *Newfoundlandmen*, that is to say, going a fishing for *Newfoundland* fish; and they asked us if we would accept of their company, we thanked them; thereupon they drank to us, and we to them, and they took another course; but having considered their vessel all set with green moss on the belly and sides, we judged them to be pirates, and that they had of a long time beaten the sea in hopes to make some prize. It was then that we began to see more than before, *Neptune's* sheep to skip up, so do they call the frothy waves, when the sea beginneth to stir, and to feel the hard blows of his trident; for commonly in that place before named the sea is stormy; if one ask me the cause why? I will answer, that I think it to proceed of a certain conflict between the east and westerly winds, which do encounter in that part of the sea, and especially in summer, when the west winds do rise up, and with a great force pierce and pass thorough a great distance of sea, until they find the winds of these parts, which do resist them; then it is dan-

Why the  
sea is stor-  
my about  
the *Azores*.

Meeting  
of a pirate  
or out-  
lawed.

Vol. II.

9 Z

gerous

\* A place so called near *Rochel*.

Westerly  
winds or  
diary in  
in the west-  
ern sea.

From  
whence  
the winds  
do come.

gerous for a ship to be at these windy encounters. This reason seemeth the more probable unto me, in this, that until we came near the *Azores* we had the wind fit enough, and afterward, we had almost always either south-west or north-west, little north and south, which were not good for us, but to sail with the bowline; foreasterly winds we had none at all, but once or twice, which continued nothing with us to speak of. Sure it is that the westerly winds do reign much along that sea; whether it be by a certain repercussion of the east wind, which is stiff and swift under the equinoctial line, whereof we have spoken elsewhere, or because that this western land, being large and great, also, the wind that issueth from thence doth abound the more, which cometh especially in summer, when the sun hath force to draw up the vapours of the earth, for the winds come from thence, issuing from the dens and caves of the fame; and therefore the poets do feign that *Aeolus* holdeth them in prisons, from whence he draweth them, and giveth them liberty when it pleaseth him. But the spirit of God doth confirm it unto us yet better, when he saith by the mouth of the prophet, that almighty God, among other his marvels, draweth the winds out of his treasures, which be the caves whereof I speak; for the word *treasure* signifieth in *Hebrew* a secret hidden place.

*He bringeth forth the clouds, from the earth's furthest parts,*

*The lightnings with the rains he makes, and them imparts,*

*On some in his anger, on others for pleasures:*

*The winds he draweth forth out of his deep treasures.*

Psalms cxxxv.

And upon this consideration, *Christopher Columbus*, a *Genoese*, first navigator of these last ages, unto the islands of *America*, did judge that there was some great land in the west, having observed, sailing on the sea, that continual winds came from that part.

Continuing then our course, we had some other storms and hindrances procured by winds, which we almost had always contrary, by reason we sat out too late; but they that set out in *March* have commonly good winds, because that then the east, north-east and northern winds do reign, which are fit and prosperous for these voyages. These tempests were very often foretold us by porpoisses, which did haunt about our ship by thousands, sporting themselves after a very pleasant manner: some of them did pay for their so near approaching, for some men waited for them at the beak head, which is the

Porpoisses  
do prognosticate  
storms.

forepart of the ship, with harping irons in their hands, which met with them sometimes, and drew them in, aboard, with the help of the other sailors, which, with iron hooks, which they call *Gaffes*, tied at the end of a long pole, pulled them up. We have taken many of them in that sort, both in going and coming, which have done us no harm. There be two sorts of them, some of which have a blunt and big nose, others which have it sharp; we took none but of these last, but yet I remember to have seen in the water some of the short nosed ones. This fish hath two fingers breadth of fat, at the least, on the back; when it was cut in two, we did wash our hands in his hot blood, which, they say, comforteth the sinews. He hath a marvellous quantity of teeth along his jaws, and I think that he holdeth fast that which he once catcheth; moreover the inward parts have altogether the taste of hogs flesh, and the bones not in form of fish bones, but like a four footed creature; the most delicate meat of it is the fin which he hath upon the back, and the tail, which are neither fish nor flesh, but better than that, such as also is in substance of tail, that of the beavers, which seemeth to be scaled. These porpoisses be the only fishes we took, before we came to the great bank of *Morues* or cod-fish. But far off we saw other great fishes, which did shew out of the water, above half an acre's length of their backs, and did thrust out in the air, above a spears height, of great pipes of water, thorough the holes they had upon their heads.

But to return to our purpose of storms. During our voyage, we had some which made us strike down sail, and to stand with our arms across, carried at the pleasure of the waves, and tossed up and down after a strange manner. If any coffer or chest was not well made fast, it was heard to rowl from side to side, making a foul noise; sometimes the kettle was overturned, and in dining or supping, our dishes and platters flew from one end of the table to the other, unless they were held very fast. As for the drink, one must carry his mouth and the glass according to the motion of the ship. Briefly it was a sport but somewhat rude, to them that cannot bear this jogging easily: for all that, the most of us did laugh at it: for there was no danger in it, at least evident, being in a good ship, and strong to withstand the waves. We had also sometime calms, very tedious and wearisome, during which we washed ourselves in the sea, we danced upon the deck, we climbed up the main top, we sung in musick. Then when a little small cloud was perceived to issue from under the horizon, we were forced

The description  
of the porpois.

Storms and  
their effects.



Whirl-  
wind,  
what it is,  
how it is  
made, the  
effects  
thereof.

to give over those exercises, for to take heed of a gulf of wind, which was wrapp'd in the same cloud, which dissolving itself, grumbling, snorting, whistling, roaring, storming, and buzzing, was able to overturn our ship up-side down, unless men had been ready to execute that which the master of the ship, (who was captain *Foulques*, a man very vigilant) commanded them. There is no harm in shewing how these gulfs of wind, otherwise called storms, are formed, and from whence they proceed. *Pliny* speaketh of them in his natural history, and saith, that they be exhalations and light vapours raised from the earth to the cold region of the air, and not being able to pass further, but rather forced to return back, they sometimes meet sulphury and fiery exhalations, which compass them about and bind so hard, that there come thereby a great combat, motions, and agitation, between the sulphury heat, and the airy moistness, which being contrained by the stronger enemy to run away, it openeth itself, maketh itself way, whistleth, roareth, and stormeth; briefly, becometh a wind, which is great or lesser according that the sulphury exhalation which wrappeth it, breaketh itself and giveth it away, sometimes all at once, as we have shewed before, and sometimes with longer time, according to the quantity of the matter whereof it is made, and according as, either more or less, it is moved by his contrary qualities.

But I cannot leave unmentioned the wonderful courage and assurance that good sailors have in these windy conflicts, storms, and tempests, when a ship being carried and mounted upon mountains of waters, and from thence let down, as it were, into the profound depths of the world, they climb among the tackling and cords, not only to the main top, and to the very height of the main mast, but also without ladder-steps, to the top of another mast, fastened to the first, held only with the force of their arms and feet, winding about the highest tacklings. Yea much more, that if, in this great tossing and rowling, it chanceth that the main sail, which they call *Paybil* or *Papefust*, be untied at the higher ends, he, who is first commanded, will put himself straddling upon the main yard, that is, the tree which crossed the main mast, and with a hammer at his girdle, and half a dozen nails in his mouth, will tie again and make fast that which was untied, to the peril of a thousand lives. I have sometimes heard great account made of a *Switzer's* boldness, who, after the siege of *Laon*, and the city being rendered to the king's obedience, climbed and stood straddling upon the thwart branch of the cross of our lady's church steeple of the said town, and

stood there forked-wise, his feet upward; but that, in my judgment, is nothing in regard of this, the said *Switzer* being upon a firm and solid body, and without motion, and this contrariwise hanging over an inconstant sea, toss'd with boisterous winds, as we have sometimes seen.

After we had left these pirates spoken of before, we were, until the 18th of *June*, tossed with divers and almost contrary winds without any discovery, but of one ship far off from us, which we did not board, and yet notwithstanding the very sight thereof did comfort us: and the same day we met a ship of *Honfleur*, wherein captain *la Roche* did command, going for *Newfoundland*, who had no better fortune upon the sea than we. The custom is at sea, that when some particular ship meeteth with the king's ship (as ours was) to come under the lee, and to present herself, not side by side, but bias-wise: also to pull down her flag, as this captain *la Roche* did, except the flag, for she had none, no more had we, being not needful in so great a voyage, but in approaching the land, or when one must fight. Our sailors did cast then their computation, on the course that we had made: for in every ship, the master, pilot, and master's mate, do write down every day of their courses, and winds that they have followed, for how many hours, and the estimation of leagues. The said *la Roche* did account that they were then in the forty-fifth degree, and within a hundred leagues of the *Bank*; our pilot, called master *Oliver Fleuriot*, of *St. Malo*, by his computation, said that we were within sixty leagues of it; and Capt. *Foulques* within one hundred and twenty leagues: I believe he gave the best judgment. We received much contentment by the meeting this ship, and did greatly encourage us, seeing we did begin to meet with ships, seeming unto us that we did enter in a place of acquaintance.

But by the way a thing must be noted, which I have found admirable, and which giveth us occasion to play the philosophers. For about the same 18th day of *June*, we found the sea-water, during three days space, very warm, and by the said warmth our wine also was warm in the bottom of our ship, yet the air was not hotter than before. And the 21st of the said month, quite contrary we were two or three days so much compass'd with mists and colds, that we thought ourselves to be in the month of *January*, and the water of the sea was extreme cold. Which continued with us until we came upon the said *Bank*, by reason of the said mists, which outwardly did procure this cold unto us. When I seek out the cause of this *Antiperistase*, I attribute it to the ices of the north which come

Computa-  
tion of the  
voyage.

The rea-  
son of this  
*Antiperi-  
stase*, and  
floating the cause

of the ice  
of New-  
land.

floating down upon the coast and sea adjoining to Newfoundland and Labrador, which we have said elsewhere is brought thither with the sea, by her natural motion, which is greater there than elsewhere, because of the great space it hath to run, as in a gulf, in the depth of America, where the nature and situation of the universal earth doth bear it easily. Now these ices, which sometimes are seen in banks of ten leagues length, and as high as mountains and hills, and thrice as deep in the waters, holding, as it were, an empire in this sea, drive out far from them that which is contrary to their coldness, and, consequently, do bind and close on this side, that small quantity of mild temperature that the sum-

mer may bring to that part, where they come to seat and place themselves. Yet for all that, I will not deny but this region in one and the self-same parallel is somewhat colder than those of our part of Europe, for the reasons that we will alledge hereafter, when we shall speak of the foulness of seasons. Such is my opinion, being ready to hear another man's reason. And being mindful hereof, I did, of purpose, take heed of the same at my return from New France, and found the same warmth of water, or very near, though it was in the month of September, within five or six days failing on this side of the said bank, whereof we will now intreat.

## C H A P. XII.

*Of the great Bank of Morues or Coddes; of the Sound; our coming to the said Bank; the description thereof; the fishing of Newfoundland fish, and of birds; the causes of frequent and long mists in the western sea; the landing at the port du Moutton; the coming into Port Royal, &c.*

**B**EFORE we come to the Bank, spoken of before, which is the great Bank where the fishing of green cod-fish is made, so are they called when they are not dry, for one must go a-land for the drying of them, the sea-faring men, besides the computation they make of their course, have warnings when they come near to it, by birds which are known; even as one doth them of these our parts, returning back into France, when one is within 100 and 120 leagues near it. The most frequent of these birds, towards the said Bank, be *Godes*, *Fouquets*, and others called *Happefoyes*, for a reason that we will declare anon. When these birds then were seen, which were not like to them that we had seen in the midst of the great sea, we began to think ourselves not to be far from the said Bank. Which made us to sound with our lead upon a Thursday the 22d of June, but then we found no bottom. The same day in the evening, we cast again with better success; for we found bottom at thirty-six fathoms. The said sound is a piece of lead of seven or eight pound weight, made pyramidal-wise, fastened at one or divers lines; and at the biggest end, which is flat, one putteth some grease to it, mingled with butter; then all the sails are stricken down, and the sound cast; and when that the bottom is felt, and the lead draweth no more line, they leave off letting down of it. So our sound being drawn up, brought with it

some small stones, with a white one, and a piece of shell, having moreover a pit in the grease, whereby they judged that the bottom was a rock. I cannot express the joy that we had, seeing us there, where we had so much desired to be. There was not any one of us more sick, every one did leap for joy, and did seem unto us to be in our own country, though we were come but to the half of our voyage, at least for the time, that passed before we came to Port Royal, whither we were bound.

Here I will, before I proceed any further, decipher unto you, what meaneth this word Bank, which peradventure putteth some in pain to know what it is. They sometimes call banks a sandy bottom which is very shallow, or which is dry at low water. Such places be mortal for ships that meet with them. But the Bank whereof we speak, is mountains grounded in the depth of the waters, which are raised up to thirty, thirty-six, and forty fathoms, near to the upper face of the sea. This Bank is holden to be of 200 leagues in length, and eighteen, twenty, and twenty-four leagues broad, which being passed, there is no more bottom found out, than in these parts, until one come to the land. The ships being there arrived, the sails are rowled up, and there, fishing is made of the green fish, as I have said, whereof we shall speak in the book following. For the satisfying of my reader, I have drawn it in my geographical map

The arriv-  
al to the  
Fish-bank.

Of the  
word Bank  
and the de-  
scription  
of the fish-  
ing Bank.

Warnings  
near the  
great  
Bank.

What the  
sound is,  
and how it  
is cast.

map of *Newfoundland*, with pricks, which is all may be done to represent it. There are farther off, other branches, as I have marked in the said map, upon the which good fishing may be made; and many go thither that know the places. When that we parted from *Rochel*, there was, as it were, a forest of ships lying at *Chef de Bois*, whereof that place hath taken its name, which went all in a company to that country, preventing us in their going but only of two days.

The fishing of cod.

Having seen and noted the *Bank*, we hoisted up sails and bore all night, keeping still our course to the west. But the dawn of day being come, which was *St. John Baptist's* eve, in God's name we pulled down sails, passing that day a fishing of cod fish, with a thousand mirths and contentments, by reason of fresh meats, whereof we had as much as we would, having long before wished for them. *Monf. de Poutrincourt*, and a young man of *Rehel* named *le Feure*, who, by reason of the sea-sickness, were not come out from their beds nor cabins, from the beginning of the navigation, came upon the hatches that day, and had the pleasure, not only of fishing of cod, but also of those birds that be called by *French* mariners, *Happe-foyes*, that is to say *Livercatchers*, because of their greediness to devour the livers of the cod-fish that are cast into the sea after their bellies be open'd, whereof they are so covetous, that though they see a great pole over their heads, ready to strike them down, yet they adventure themselves to come near to the ship, to catch some of them at what price soever. And they which were not occupied in fishing did pass their time in that sport. And so did they, by their diligence that we took some thirty of them. But in this action one of our shipwrights fell down in the sea. And it was good for him that the ship went but slow, which gave him means to save himself by taking hold of the rudder, from which he was pulled in aboard, but for his pains was well beaten by *Capt. Foulques*.

Sea-dogs skins.

In this fishing we sometimes did take sea dogs, whose skins our joyners did keep carefully to smooth their work withal: *Item*, fish called by *Frenchmen*, *Merlus*, which be better than cod, and sometimes another kind of fish called *Bars*: which diversity did augment our delight. They which were not busy in taking either fish or birds, did pass their time in gathering the hearts, guts, and other inward parts most delicate of the cod-fish, which they did mince with lard and spices, and with those things did make as good *Bologna* sausages, as any can be made in *Paris*, and

Excellent sausages made with the inwards of cod.

we did eat of them with a very good stomach.

On the evening we made ready to continue our course, having first made our cannons to roar, as well because of *St. John's* holy day, as for *Monf. de Poutrincourt's* sake, which beareth the name of that saint. The next day some of our men told us they had seen a bank of ice. And thereupon was recited unto us, how that the year before, a ship of *Olone* was cast away, by approaching too near to it, and that two men having saved themselves upon the ice, had this good fortune that another ship, passing by, the men took them in aboard them.

It is to be noted that from the 18th of *June* until we did arrive at *Port Royal*, we have found the weather quite otherwise to that we had before: for, as we have already said, we had cold mists or fogs, before our coming to the *Bank*, where we came in fair sun-shine, but the next day, we fell to the fogs again, which a-far off we might perceive to come and wrap us about, holding us continually prisoners three whole days, for two days of fair weather that they permitted us: which was always accompanied with cold, by reason of the summer's absence. Yea, even divers times we have seen ourselves a whole seven night, continually in thick fogs, twice without any shew of sun, but very little, as I will recite hereafter. And I will bring forth a reason for such effects which seemeth unto me probable. As we see the fire to draw

The cause of mists on the west sea.

the moistness of a wet cloath, opposite unto it, likewise the sun draweth moistness and vapours both from the sea and from the land. But for the dissolving of them there is here one virtue, and beyond those parts another, according to the accidents and circumstances that are found. In these our countries it raiseth up vapours only from the ground, and from our rivers: which earthly vapours, gross and weighty, and participating less of the moist element, do cause us a hot air, and the earth discharg'd of those vapours becomes thereby more hot and parching. From thence it cometh that the said vapours, having the earth of the one part, and the sun on the other which heateth them, they are easily dissolved, not remaining long in the air, unless it be in winter, when the earth is waxen cold, and the sun beyond the equinoctial line, far off from us. From the same reason proceedeth the cause, why mists and fogs be not so frequent nor so long in the *French* seas as in *Newfoundland*, because that the sun, passing from his rising above the grounds, this sea, at the coming thereof, receiveth almost but earthly vapours, and

by a long space retaineth this virtue to dissolve very soon the exhalations it draweth to itself. But when it cometh to the midst of the ocean, and to the said *Newfoundland*, having elevated and assumed in so long a course a great abundance of vapours, from this moist wide ocean, it doth not so easily dissolve them, as well, because those vapours be cold of themselves and of their nature, as because the element which is nearest under them doth sympathize with them and preserveth them, and the sun beams being not holpen in the dissolving of them, as they are upon the earth : which is even seen in the land of that country, which, although it hath but small heat, by reason of the abundance of woods, notwithstanding it helpeth to disperse the mists and fogs, which be ordinarily there in the morning, during summer, but not as at sea ; for about eight o'clock in the morning they begin to vanish away, and serve as a dew to the ground.

A small bank.

Land marks.

The discovery of *St. Peter's* islands.

I hope the reader will not dislike these small digressions, seeing they serve to our purpose. The 28th of *June* we found ourselves upon a little small bank (other than the great bank whereof we have spoken) at forty fathoms ; and the day following, one of our sailors fell by night into the sea, who had been lost if he had not met with a cable hanging in the water. From that time forward, we began to descry land-marks (it was *Newfoundland*) by herbs, mosses, flowers, and pieces of wood that we always met, abounding the more, by so much we drew near to it. The 4th of *July* our sailors, who were appointed for the last quarter watch, descried in the morning very early, every one being yet asleep, the isles of *St. Peter* ; and the *Friday*, the seventh of the said month, we discovered on the larboard a coast of land, high raised up, appearing unto us as long as one's sight could stretch out, which gave us greater cause of joy than yet we had had, wherein God did greatly shew his merciful favour unto us, making this discovery in fair calm weather. Being yet far from it, the boldest of the company went up to the main top, to the end to see it better, so much were all of us desirous to see this land, true and most delightful habitation of man. *Monf. de Poutrincourt* went up thither, and myself also, which we had not yet done. Even our dogs did thrust their noses out of the ship, better to draw and smell the sweet air of the land, not being able to contain themselves from witnessing, by their gestures, the joy they had of it. We drew within a league near unto it, and the sails being let down, we fell a fishing of cod, the fishing of the *Bank* beginning to

fail. They who had before us made voyages in those parts, did judge us to be at cape *Breton*. The night drawing on, we stood off to the seaward : the next day following, being the eighth of the said month of *July*, as we drew near to the bay of *Campseau*, came about the evening mists, which did continue eight whole days, during the which we kept us at sea, hulling still, not being able to go forward, being relisted by west and south-west winds. During these eight days, which were from one *Saturday* to another, God (who hath always guided these voyages, in the which not one man hath been lost by sea) shewed us his special favour, in sending unto us, among the thick fogs, a clearing of the sun, which continued but half an hour ; and then had we sight of the firm land, and knew that we were ready to be cast away upon the rocks if we had not speedily stood off to sea-ward. A man doth sometimes seek the land as one doth his beloved, who sometimes repulseth her sweetheart very rudely. Finally, upon *Saturday* the 15th of *July*, about two o'clock in the afternoon, the sky began to salute us, as it were, with cannon shots, shedding tears, as being sorry to have kept us so long in pain ; so that fair weather being come again, we saw coming strait to us, we being four leagues off from the land, two shallops with open sails, in a sea yet wrathed. This thing gave us much content : but whilst we followed our course, there came from the land odours incomparable for sweetness, brought with a warm wind, so abundantly that all the orient parts could not produce greater abundance. We did stretch out our hands, as it were to take them, so palpable were they, which I have admired a thousand times since. Then the two shallops did approach, the one manned with savages who had a stag painted at their sails, the other with *Frenchmen* of *St. Malo*, who made their fishing at the port of *Campseau*, but the savages were more diligent, for they arrived first. Having never seen any before, I did admire at the first sight their fair shape and form of visage. One of them did excuse himself, for that he had not brought his fair beaver gown, because the weather had been foul. He had but one red piece of frieze upon his back, and *Matachias* about his neck, at his wrists, above the elbow, and at his girdle. We made them to eat and drink ; during that time they told us all that had passed, a year before, at *Port Royal*, whither we were bound. In the mean while, them of *St. Malo* came, and told us as much as the savages had ; adding that the *Wednesday*, when that we did shun the rocks, they had seen us, and would have

The bay of *Campseau*.

Marvel-lous odours coming from the land.

The savages goodly men.

have come to us with the said savages, but that they left off, by reason we put to sea: and moreover that it had been always fair weather on the land; which made us much to marvel; but the cause thereof hath been shewed before. Of this discomfort may be drawn hereafter a great good, that these mists will serve as a rampier to the country, and one shall know with speed what is pass'd at sea. They told us also, that they had been advertised, some days before, by other savages, that a ship was seen at cape Breton. These Frenchmen of St. Malo were men that did deal for the associates of Monsi. de Monts, and did complain that the *Baskis*, or men of St. John de Las, against the king's inhibitions, had trucked with the savages, and carried away above six thousand beavers-skins. They gave us sundry sorts of their fish, as *bars*, *marlus*, and great *stetans*. As for the savages, before to depart, they asked bread of us to carry to their wives, which was granted and given them, for they deserved it well, being come so willingly to shew us in what part we were; for since that time we sailed still in assurance, and without doubt.

At the parting, some number of ours went a-land at the port of *Campseau*, as well to fetch us some wood and fresh water, whereof we had need, as for to follow the coast from that place to *Port Royal* in a shallop; for we did fear lest Monsi. du Pont should be at our coming thither already gone from thence. The savages made offer to go to him thorough the woods, with promise to be there within six days to advertise him of our coming; to the end, to cause his stay, for as much as word was left with him to depart, unless he were succoured within the 16th day of that month, which he failed not to do; notwithstanding, our men, desirous to see the land nearer, did hinder the same which promised us to bring unto us the next day the said wood and water, if we would approach near the land, which we did not, but followed on our course.

The *Tuesday*, the 17th of *July*, we were, according to our accustomed manner, surprized with mists and contrary wind; but the *Thursday* we had calm weather, so that whether it were mist or fair weather, we went nothing forward. During this calm, about the evening, a shipwright washing himself in the sea, having before drank too much *Aqua-vita*, found himself overtaken, the cold of the sea water striving against the heat of this spirit of wine. Some mariners seeing their fellow in danger, cast themselves into the water to succour him, but his wits being troubled he mocked them, and they not able to rule him;

which caused yet other mariners to go to help; and they so hindered one another, that they were all in danger. In the end, there was one of them, which among this confusion, heard the voice of Monsi. de Pou-trincourt, who did say to him, John Hay look towards me, and with a rope that was given him he was pulled up, and the rest withal were saved. But the author of the trouble fell into a sickness that almost kill'd him.

After this calm we had two days of fogs. The *Sunday* the 23d of the said month, we had knowledge of the port du *Rassignol*, Port du and the same day in the afternoon, the sun shining fair, we cast anchor at the mouth of port du *Moutton*, and we were in danger to fall upon a shoal, being come to two fathoms and a half depth. We went a-land seventeen of us in number to fetch the wood and water, whereof we had need. There we found the cabins and lodgings, yet whole and unbroken, that Monsi. de Monts made two years before, who had sojourn'd there by the space of one month, as we have said in its place. We saw there, being a sandy land, store of oaks bearing acorns, cyprus-trees, fir-trees, bay-trees, musk-roses, gooseberries, purslain, raspies, ferns, *Lysimachia*, (a kind of *Sammones*) *calamus odoratus*, *angelica*, and other simples, in the space of two hours that we tarried there. We brought back in our ship wild pease, which we found good. We had not the leisure to hunt after rabbits that be there in great number, not far from the port, but we returned aboard as soon as we had laden ourselves with water and wood; and so hoisted up sails.

The *Tuesday* the 25th day, we were about the cape de *Sable*, in fair weather, and made a good journey, for about the evening we came to sight of *Long Isle*, and the bay of *St. Mary*, but because of the night we put back to the seaward. And the next day we cast anchor at the mouth of *Port Royal*, where we could not enter, by reason it was ebbing water, but we gave two cannon-shot from our ship to salute the said port, and to advertise the Frenchmen that we were there.

The *Thursday*, the 27th of *July*, we came in with the flood, which was not without much difficulty, for that we had the wind contrary, and gusts of wind from the mountains, which made us almost to strike upon the rocks. And in these troubles our ship bare still contrary, the poop before, and sometimes turned round, not being able to do any other thing else. Finally, being in the port, it was unto us a thing marvelous to see the fair distance and largeness of it, and the mountains and hills that invironed

The care of the savages for their wives.

What grows in the land at port du Moutton.

Marvelous odours coming from the land.

The savages goodly en.

Drunkenness causes divers perils.

The beauty of the port.



roned it, and I wondered how so fair a place did remain desert, being all filled with woods, seeing that so many pine away in the world, which might make good of this land, if only they had a chief governor to conduct them thither. By little and little we drew near to the island, which is right over-against the fort where we have dwelt since: an island, I say, the most agreeable thing to be seen in her kind that is possible to be desired, wishing in ourselves to have brought thither some of those fair buildings that are unprofitable in these our parts, that serve for nothing but to retire wild fowl in, and other birds. We knew not yet, if *Monf. du Pont* was gone or no, and therefore we did expect that he should send some men to meet us; but it was in vain; for he was gone from thence 12 days before: and whilst we did hull in the midst of the port, *Memberton*, the greatest *Sagamos* of the *Souriquois* (so are the people call'd with whom we were) came to the *French* fort to them that were left there, being only two, crying as a mad man, saying in his language, *What! you stand here a dining* (for it was about noon) *and do not see a great ship that cometh here, and we know not what men they are!* Suddenly these two men ran upon the bulwark, and with diligence made ready the cannons, which they furnished with pellets and touch powder. *Memberton*, without delay, came in a canoe made of barks of trees, with a daughter of his, to view us: And having

found but friendship, and knowing us to be *Frenchmen*, made no alarm. Notwithstanding one of the two *Frenchmen* left there, called *La Taille*, came to the shore of the port, his match on the cock, to know what we were, though he knew it well enough, for we had the white banner display'd at the top of the mast, and on the sudden four volley of cannons were shot off, which made innumerable echoes: and from our part, the fort was saluted with three cannon shots, and many musket shots, at which time our trumpeter was not slack of his duty. Then we landed, viewed the house, and we passed that day in giving God thanks, in seeing the savage-cabins, and walking thorough the meadows. But I cannot but praise the gentle courage of these two men, one of them I have already named, the other is called *Miquelt*: which deserve well to be mentioned here for having so freely exposed their lives in the conservation of the welfare of *New France*: for *Monf. du Pont* having but one bark and shallop, to seek out towards *Newfoundland* for *French* ships, could not charge himself with so much furniture, corn, meat, and merchandises as were there, which he had been forced to cast into the sea, and which had been greatly to our prejudice, and we did fear it very much, if these two men had not adventured themselves to tarry there, for the preserving of those things, which they did with a willing and joyful mind.

### C H A P. XIII.

*The happy meeting of Monf. du Pont; his return unto Port-Royal; rejoicing; description of the said port; conjecture touching the head and spring of the great river of Canada; the return of Monf. du Pont into France; the voyage of Monf. de Poutrincourt unto the country of the Armouchiquois; the exercises and manner of living in Port Royal, &c.*

The tilling of the ground.

**T**HE *Friday*, next day after our arrival, *Monf. de Poutrincourt*, affected to this enterprise as for himself, put part of his people to work in the tillage and manuring of the ground, whilst the others were employed in making clean of the chambers, and every one to make ready that which belonged to his trade. In the mean time those people of ours that had left us at *Campseau*, to come along the coast, met, as it were miraculously, with *Monf. du Pont*, among islands, that be in great number in those parts. To declare how great was the joy of each side, is a thing

not be expressed. The said *Monf. du Pont*, at this happy and fortunate meeting, returned back to see us in *Port-Royal*, and to ship himself in the *Jonas*, to return into *France*. As this chance was beneficial unto him, so was it unto us, by the means of his ships that he left with us. For without that, we had been in such extremity that we had not been able to go nor come any where, our ship being once returned into *France*. He arrived there on *Monday* the last of *July*, and tarried yet in *Port Royal* until the 8th of *August*. All this month we made merry. *Monf. de Poutrincourt* did

did set up and opened a hoghead of wine, one of them that was given him for his own drinking, giving leave to all comers, to drink as long as it should hold, so that some of them drunk until their caps turned round.

At the very beginning, we were desirous to see the country up the river, where we found meadows, almost continually above twelve leagues of ground, among which, brooks do run without number, which come from the hills and mountains adjoining. The woods very thick on the water-shores, and so thick that sometimes one cannot go thorough them; yet for all that, I would not make them such as *Joseph Acosta* reciteth those of *Peru* to be, when he saith, *one of our brethren, a man of credit, told us, that being gone astray, and lost in the mountains, not knowing what part nor which way he should go, found himself among bushes so thick, that he was constrained to travel upon them, without putting his feet on the ground, a whole fortnight's space.* I refer the believing of that to any one that will, but this belief cannot reach so far, as to have place with me.

Now in the land whereof we speak, the woods are thinner far off from the shores and waterish places; and the felicity thereof is so much the more to be hoped for, in that it is like the land, which God did promise to his people, by the mouth of *Moses*, saying, *The Lord thy God doth bring thee into a good land, of rivers of waters, with fountains and depths, which do spring in fields, &c. A land where thou shalt eat thy bread without scarcity, where in nothing shall fail thee, a land whose stones are of iron, and from whose mountains thou shalt dig brass.* And further in another place, confirming the promises for the goodness and state of the land that he would give them. *The country, saith he, wherein you are going for to possess it, is not as the land of Egypt, from whence you are come forth, where thou didst sow thy seed, and watered it with the labour of thy feet, as a garden of herbs. But the country thorough which you are going to pass, for to possess it, is a land of mountains and fields, and is watered with waters that raineth from heaven.* Now according to the description that heretofore we have made of *Port-Royal*, and the confines thereof, in describing the first voyage of *Monf. de Monts*, and as yet we do mention it here, brooks do there abound at will, and, for this respect, this land is no less happy than the country of the *Gauls*, now called *France*, to whom king *Agrippa*, making an oration to the *Jews*, recited by *Josephus* in his wars of the *Jews*, attributed a particular felicity, because they had store of domestical fountains; and, also, that a part of those countries is called *Aquain*, for the same consideration. As for the stones which our God promised should be of iron, and the mountains of brass, that signifieth nothing else, but the mines of copper of iron, and of steel, whereof we have already heretofore spoken, and will speak yet hereafter. And as for the fields, whereof we have not yet spoken, there be some on the west side of the said *Port Royal*, and above the mountains there be some fair ones, where I have seen lakes and brooks, even as in the valley; yea, even in the passage to come forth from the same fort, for to go to sea, there is a brook which falleth from the high rocks down, and in falling disperfeth itself into a small rain, which is very delightful in summer, because that at the foot of the rock, there are caves, wherein one is covered, whilst that this rain falleth so pleasantly; and in the cave, wherein the rain of this brook falleth, is made, as it were, a rainbow, when the sun shineth; which hath given me great cause of admiration. Once we went from our fort as far as the sea thorough the woods, the space of three leagues, but in our return we were pleasantly deceived, for at the end of our journey, thinking to be in a plain champion country, we found ourselves on the top of a high mountain, and were forced to come down with pain enough, by reason of snows. But mountains be not perpetual in a country. Within fifteen leagues of our dwelling, the country thorough which the river *l'Equille* passeth, is all plain and even. I have seen in those parts many countries, where the land is all even, and the fairest of the world, but the perfection thereof is, that it is well watered; and for witness whereof, not only in *Port Royal*, but also in all *New France* the great river of *Canada* is proof thereof, which at the end of four hundred leagues, is as broad as the greatest rivers of the world, replenished with isles and rocks innumerable; taking her beginning from one of the lakes which do meet at the stream of her course, and so I think, so that it hath two courses, the one from the east towards *France*, the other from the west towards the south-sea; which is admirable but not without the like example found in our *Europe*: for the river which cometh down to *Trent* and to *Verone*, proceedeth from a lake, which produceth another river, whose course is bent opposite to the river *Lins*, which falleth into the river *Danube*. So the *Nile* issueth from a lake that bringeth forth other rivers, which discharge themselves into the great ocean.

Let us return to our tillage; for to that we must apply ourselves; it is the first mine that must be sought for, which is more

Abundance of brooks.

Iron stones Mountains of brass.

Country well watered.

Conjecture on the spring of the great river of Canada.

more worth than the treasures of *Atabalipa*; and he that hath corn, wine, cattle, woollen and linnen, leather, iron, and afterward cod-fish, he needeth no other treasures for the necessities of life; now all this is, or may be, in the land by us described; upon the which *Monf. de Poutrincourt* having caused a second tillage to be made, in fifteen days after his arrival thither, he sowed it with our *French* corn, as well wheat and rye, as with hemp, flax, turnip seed, radish, cabbages, and other seeds, and the eighth day following, he saw that his labour had not been in vain, but rather a fair hope, by the production that the ground had already made of the seeds which she had received; which being shewed to *Monf. du Pont*, was unto him a fair subject to make his relation in *France*, as a thing altogether new there.

Sowing of  
corn.

The twentieth day of *August* was already come, when these fair shews were made, and the time did admonish them that were to go in the voyage to make ready, whereunto they began to give order, so that the twenty-fifth day of the same month, after many peals of ordnance, they weighed anchor to come to the mouth of the port, which is commonly the first days journey.

Cause of  
the voyage  
made into  
the coun-  
try of the  
*Acadians*.

*Monf. de Monts* being desirous to reach as far into the south as he could, and seek out a place very fit to inhabit, beyond *Mallebarre*, had requested *Monf. de Poutrincourt* to pass further than yet he had done, and to seek a convenient port in good temperature of air, making no greater account of *Port Royal* than of *St. Croix*, in that which concerneth health. Whereunto the said *Monf. de Poutrincourt* being willing to condescend, would not tarry for the spring time, knowing he should have other employments to exercise himself withal. But seeing his sowings ended, and his field green, resolved himself to make this voyage and discovery before winter. So then he disposed all things to that end, and with his bark anchored near to the *Jonas*, to the end to get out in company. Whilst they lay there for a prosperous wind, the space of three days, there was a whale of mean bigness, which the savages do call *Maria*, who came every day into the port, with the morning flood, playing there within at her pleasure, and went away back again with the ebb. And then, taking some leisure, I made in *French* verses, a farewell to the said *Monf. du Pont*, and his company, which I have placed among the muses of *New France*.

The twenty eighth day of the said month, each of us took his course, one, one way, and the other another, diversly to God's keeping. As for *Monf. du Pont* he purposed by the way to set upon a merchant of *Rean*, named *Boyer*, who con-

trary to the king's inhibitions, was in those parts to truck with the savages, notwithstanding he had been delivered out of prison in *Rechel*, by the consent of *Monf. de Poutrincourt*, under promise he should not go thither; but the said *Boyer* was already gone. And as for *Monf. de Poutrincourt*, he took his course for the ile of *St. Croix*, the *Frenchmen* first abode, having *Monf. de Champdore* for master and guide of his bark; but being hindered by the wind, and because his bark did leak, he was forced twice to put back again. In the end he quite passed the bay *Françoise*, and viewed the said ile, where he found ripe corn, of that which two years before was sowed by *Monf. de Monts*, which was fair, big, weighty and well filled. He sent unto us some of that corn to *Port Royal*, where I was requested to stay, to look to the house, and to keep the rest of the company there in concord; whereunto I did agree, though it was referred to my will, for the assurance that we had among ourselves, that the year following we should make our habitation in a warmer country, beyond *Mallebarre*, and that we should all go in company, with them that should be sent to us out of *France*. In the mean while, I employed myself in dressing the ground, to make inclosures and partitions of gardens, for to sow corn and kitchen herbs. We caused, also, a ditch to be made all about the fort, which was very needful to receive the waters and moistness that before did run underneath among the roots of trees, that had been fallen down, which peradventure did make the place unhealthful. I will not stand in describing here, what each of our other workmen and labourers did particularly make. It sufficeth that we had store of joiners, carpenters, masons, stone-carvers, lock-smiths, tailors, board-sawyers, mariners, &c. who did exercise their trades, which in doing their duties, were very kindly used, for they were at their own liberty for three hours labour a day. The overplus of the time, they bestowed it in going to gather muscles, which are at low water in great quantities before the fort, or lobsters, or crabs, which are in *Port Royal* under the rocks in great abundance, or cockles, which are in every part of the ooze, about the shores of the said port; all that kind of fish is taken without net or boat. Some there were that sometimes took wildfowl, but not being skilful, they spoiled the game; and as for us, our table was furnished by one of *Monf. de Monts's* men, who provided for us in such sort that we wanted no fowl, bringing unto us, sometimes half a dozen of birds, called by *Frenchmen*, *Outards*, a kind of wild geese, sometimes as many mallards, or wild geese

white and grey, very often two or three dozen of larks, and other kinds of birds. As for bread, no body felt want thereof, and every one had three quarts of pure and good wine a day; which hath continued with us as long as we have been there, saving that, when they, who came to fetch us, instead of bringing commodities unto us, helped us to spend our own, as we shall have occasion hereafter to declare, we were forced to reduce that portion to a pint, and notwithstanding there was very often something more of extraordinary. This voyage, for this respect, hath been the best voyage of all, whereof we are to give much praises to the said *Monf. de Mons*, and his associates *Monf. Macquin*, and *Monf. Georges of Rachel*, in providing so abundantly for us. For truly, I find that this *Septembrat* liquor, I mean wine, is among other things, a sovereign preservative against the sickness of that country. And the spices, to correct the vice that might be in the air of that region, which nevertheless I have always found very clear and pure, notwithstanding the reason that I may have alledged for the same, speaking heretofore of the same sickness. For our allowance, we had pease, beans, rice, prunes, raisins, dry cod, and salt flesh, besides oyl and butter. But whensoever the savages, dwelling near us, had taken any quantity of sturgeon, salmon, or small fishes; item, any beavers, *Ellans*, *Carabous*, (or fallow deer) or other beasts mentioned in my farewell to *New France*, they brought unto us half of it; and that which remained they exposed it sometimes to sale publicly, and they that would have any thereof did truck bread for it; this was partly our manner of life in those parts. But although every one of our

workmen had his particular trade or occupation, yet for all that it was necessary to employ himself to all uses, as many did. Some masons and stone-carvers applied themselves to baking, which made us as good bread as is made in *Paris*. Also one of our lawyers, divers times made us coals in great quantity.

Wherein is to be noted a thing that now I remember: it is, that being necessary to cut turfs to cover the piles of wood, heaped to make the said coals; there were found in the meadows three foot deep of earth, not earth, but grass or herbs, mingled with mud, which have heaped themselves yearly one upon another from the beginning of the world, not having been moved. Nevertheless the green thereof serveth for pasture to the ellans; which we have many times seen in our meadows of those parts, in herds of three or four, great and small; suffering themselves sometimes to be approached, then they ran to the woods: but I may say moreover, that I have seen, in crossing two leagues of our said meadows, the same to be all trodden with tracks of ellans, for I know not there any other cloven-footed beasts. There was killed one of those beasts, not far off from our fort, at a place where *Monf. de Mons* having caused the grass to be mowed two years before, it was grown again the fairest of the world. Some might marvel how those meadows are made, seeing that all the ground in those places is covered with woods: For satisfaction whereof, let the curious reader know, that in high spring tides, specially in *March* and *September*, the flood covereth those shores, which hindereth the trees there to take root. But every where, where the water over-floweth not, if there be any ground, there are woods.

The liber-  
ty nature  
of the sa-  
vages.

#### C H A P. XIV.

*Their departing from the isle of St. Croix: The bay of Marchin: Chouiaquet: A description of the Armouchiquois, &c.*

LET us return to *Monf. du Poutrin-court*, whom we have left in the isle of *St. Croix*: having made there a review, and cherished the savages that were there, he went in the space of four days to *Pemptegoot*, which is that place so famous under the name of *Norombega*. There needeth not so long a time in coming thither, but he tarried on the way to mend his bark; for to that end he had brought

with him a smith and a carpenter, and quantity of boards. He crossed the isles, which be at the mouth of the river, and came to *Kinibeki*, where his bark was in danger, by reason of the great streams that the nature of the place procureth there. This was the cause why he made there no stay, but passed further to the bay of *Marchin*, which is the name of a captain of the savages; who at the arriv-

*Kinibeki.*

The bay  
of Mar-  
chin.

*Pemptegoot.*

Confederacy.

The river of Olmechin. Port de Cboüakoet.

An island of vines.

The river of Olmechin.

al of the said *Monf. de Poutrincourt*, began to cry aloud *Hé Hé*; whereunto the like answer was made unto him. He replied, asking in his language, what are ye? they answered him, friends; and thereupon *Monf. de Poutrincourt* approaching, treated amity with him, and presented him with knives, hatchets, and *matacbias*; that is to say, scarfs, carknets and bracelets made of beads, or quills made of white and blew glass, whereof he was very glad; as also for the confederacy that the said *Monf. de Poutrincourt* made with him, knowing very well that the same would be a great aid and support unto him. He distributed to some men that were about him, among a great number of people, the presents that the said *Monf. de Poutrincourt* gave him, to whom he brought store of *Orignac*, or ellans flesh (for the *Bajks* do call a stag, or *Ellan*, *Orignac*) to refresh the company with victuals. That done, they set sails towards *Cboüakoet*, where the river of *Capt. Olmechin* is, and where the year following was made the war of the *Souriquois* and *Etecbemins*, under the conduct of the *Sagamos Membertou*, which I have described in verses, which verses I have inserted among the muses of *New France*. At the entry of the bay of the said place of *Cboüakoet*, there is a great island about half a league compass, wherein our men did first discover any vines (for, although there be some in the lands near to *Port Royal*, notwithstanding there was yet no knowledge had of them) which they found in great quantity, having the trunk three and four foot high, and as big as ones fist in the lower part, the grapes fair and great, and some as bigg as plumbs, others lesser, but as black, that they left a stain where their liquor was spilled. Those grapes, I say, lying over bushes and brambles that grow in the same island, where the trees are not so thick as in other where, but are six or seven rods distant asunder, which causeth the grapes to be ripe the sooner; having besides a ground very fit for the same, gravelly and sandy. They tarried there but two hours; but they noted, that there were no vines on the north-side, even as in the isle *St. Croix* are no cedar-trees, but on the west-side.

From this island they went to the river of *Olmechin*, a port of *Cboüakoet*, where *Marchin* and the said *Olmechin* brought to *Monf. de Poutrincourt* a prisoner of the *Souriquois* (and therefore their enemy) which they gave unto him freely. Two hours after there arrived two savages one an *Etecbemin*, named *Gbkoudun*, captain of the river *St. John*, called by the savages *Oigoudi*: The other a *Souaquois*, named *Messamoet*, *Capt. or Sagamos* of the river

of the port *de la Heve*, where this prisoner was taken. They had great store of merchandise trucked with *Frenchmen*, which they were coming to utter; that is to say, great, mean, and small kettles, hatchets, knives, gowns, short cloaks, red waistcoats, bisket, and other things; whereupon there arrived twelve or fifteen boats, full of savages of *Olmechins* subjection, being in very good order, all their faces painted, according to their wonted custom, when they will seem fair, having their bow and arrow in hand, and the quiver, which they laid down aboard.

At that hour *Messamoet* began his oration <sup>The Oration of</sup> before the savages; shewing them, <sup>tion of</sup> how that in times past, they often had *Messamoet* friendship together; and that they might easily overcome their enemies, if they would have intelligence, and serve themselves with the amity of the *Frenchman*, whom they saw there present to know their country, to the end to bring commodities unto them hereafter, and to succour them with their forces; which forces he knew, and he was the better able to make a demonstration thereof unto them, by so much that he which spake, had before time been in *France*, and dwelt there with *Monf. de Grandmont*, governor of *Bayonne*. Finally, his speech continued almost an hour with much vehemency and affection, with a gesture of body and arms, as is requisite in a good orator. And in the end he did cast all his merchandizes (which were worth about three hundred crowns, brought into that country) into *Olmechin's* boat, as making him a present of that, in assurance of the love he would witness unto him. That done the night hastened on, and every one retired himself: but *Messamoet* was not pleased, for that *Olmechin* made not the like oration unto him, nor requited his present; for the savages have that noble quality, that they give liberally, casting at the feet of whom they will honour, the present that they give him: But it is with hope to receive some reciprocal kindness, which is a kind of contract, which we call, without name, *I give thee, to the end thou shouldst give me*; and that is done thorough all the world. Therefore *Messamoet* from that day had in mind to make war to *Olmechin*. Notwithstanding the next day in the morning, he and his people did return with a boat laden with that which they had, to wit, corn, tobacco, beans and pompions, which they distributed here and there. Those two *Capt. Olmechin* and *Marchin* have since been killed in the wars: in whose stead was chosen by the savages one named *Befabes*, which since our return had been killed

A corn-country, beans, pompions and grapes.



led by *Englishmen*; and instead of him they have made a captain to come from within the lands, named *Aflicou*, a grave man, valiant and redoubted, which, in the twinkling of an eye, will gather up one thousand savages together, which thing *Olmecbin* and *Marchin* might also do. For our barks being there, presently the sea was seen all covered over with their boats, laden with nimble and lusty men, holding themselves up straight in them; which we cannot do without danger, those boats being nothing else but trees hollowed after the fashion that we will shew you in the book following. From thence *Monf. de Poutrincourt* following on his course, found a certain port very delightful, which had not been seen by *Monf. de Monts*. And during the voyage they saw store of smoak, and people on the shore, which invited us to come a-land; and seeing that no account was made of it, they followed the bark along the sand, yea most often they did out-go her, so swift are they, having their bows in hand, and their quivers upon their backs, always singing and dancing, not taking care with what they should live by the way. Happy people! yea, a thousand times more happy than they which in these parts make themselves to be worshipped; if they had the knowledge of God and of their salvation.

*Monf. de Poutrincourt* having landed in this port, beheld among a multitude of savages a good number of fifes, which did play with certain long pipes, made as it were with canes of reeds, painted over, but not with such an harmony as our shepherds might do; and to shew the excellency of their art, they whistled with their noses in gambolling, according to their fashion.

And as this people did run headlong, to come to the bark, there was a savage which hurt himself grievously in the heel against the edge of a rock, whereby he was enforced to remain in the place. *Monf. de Poutrincourt's* surgeon, at that instant would apply to this hurt that which was of his art, but they would not permit it, until they had first made their mouths and mops about the wounded man. They then laid him down on the ground, one of them holding his head on his lap, and made many bawlings and singings, whereunto the wounded man answered but with a *Ho*, with a complaining voice, which having done they yielded him to the cure of the said surgeon, and went their way, and the patient also after he had been dressed; but two hours after he came again, the most jocund in the world, having put about his head the binding cloth, where-

with his heel was wrapped, for to seem the more gallant.

The day following, our people entered farther into the port, where being gone to see the cabins of the savages, an old woman of an hundred or six score years of age, came to cast at the feet of *Monf. de Poutrincourt* a loaf of bread, made with the wheat called *Mahis*, or *Mais*; and in these our parts, *Turky* or *Saracen* wheat, then very fair hemp of a long growth: *item*, beans, and grapes newly gathered, because they had seen *Frenchmen* eat of them at *Cboüakoet*; which the other savages seeing, that knew it not, they brought more of them than one would, emulating one another; and for recompence of this their kindness, there was set on their fore-  
heads a fillet, or band of paper, wet with spittle, of which they were very proud. It was shewed them, in pressing the grape into a glass, that of that we did make the wine which we did drink. We would have made them to eat of the grape, but having taking it into their mouths, they spit it out, so ignorant is this people of the best thing that God hath given to man, next to bread. Yet notwithstanding they have no want of wit, and might be brought to do some good things, if they were civilized, and had the use of handicrafts. But they are subtil, thievish and traitorous; and though they be naked, yet one cannot take heed of their fingers; for if one turn never so little his eyes aside, and that they spy the opportunity to steal any knife, hatchet, or any thing else, they will not miss or fail of it; and will put the theft between their buttocks, or will hide it within the sand with their foot so cunningly, that one shall not perceive it. Indeed I do not wonder if a people poor and naked be thievish, but when the heart is malicious, it is inexcusable. This people is such that they must be handled with terror; for if through love and gentleness, one give them too free access, they will practise some surprize, as it hath been known in divers occasions heretofore, and will yet hereafter be seen. And without deferring any longer, the second day after our coming thither, as they saw our people busy a washing linnen, they came some fifty, one following another, with bows, arrows and quivers, intending to play some bad part, as it was conjectured upon their manner of proceeding; but they were prevented, some of our men going to meet them, with their muskets and matches at the cock, which made some of them run away, and the others being compassed, in having put down their weapons, came to a *Peninsule*, or small head of an island, where our men were;

The simplicity and ignorance of the savages.

The bad nature of the *Ar-mouchiquis*.

and making a friendly shew, demanded to truck the tobacco they had for our merchandizes.

The next day the captain of the said place and port, came into *Monf. de Poutrincourt's* bark to see him; we did marvel to see him accompanied with *Olmechin*, seeing the way was marvellous long to come thither by land, and much shorter by sea. That gave cause of bad suspicion, albeit he had promised his love to the *Frenchmen*. Notwithstanding they were gently received: and *Monf. de Poutrincourt* gave to the said *Olmechin* a compleat garment, wherewith being clothed, he viewed himself in a glasse, and did laugh to see himself in that order. But a little while after, feeling that the same hindered him, although it was in *October*, when he was returned unto his cabin, he distributed it to sundry of his men, to the end that one alone should not be over-pestered with it. This ought to be a sufficient lesson to so many finical, both men and women, of these parts, who cause their garments and breast-plates to be made as hard and stiff as wood, wherein their bodies are so miserably tormented, that they are in their clothes unable to all good actions. And if the weather be too hot they suffer in their great burns with a thousand folds, unsupportable heats, that are more intolerable, than the torments which felons and criminal men are sometimes made to feel.

Now during the time that the said *Monf. de Poutrincourt* was there, being in doubt whether *Monf. de Monts* would come to make an habitation on that coast, as he wished it, he made there a piece of ground to be tilled, for to sow corn and to plant vines, which they did, with the help of our apothecary master *Lewes Hebert*, a man, who, besides his experience in his art, taketh great delight in the tilling of the ground. And the said *Monf. de Poutrincourt* may be here compared to good father *Noah*, who after he had made the

tillage most necessary for the sowing of corn, he began to plant the vine, whose effects he felt afterwards.

As they were a deliberating to pass farther, *Olmechin* came to the bark to see *Monf. de Poutrincourt*, where having tarried certain hours, either in talking or eating, he said that the next day one hundred boats should come, containing every one six men; but the coming of such a number of men, being but troublesome, *Monf. de Poutrincourt* would not tarry for them: but went away the same day to *Mallebarre*, not without much difficulty, by reason of the great streams and shoals that are there. So that the bark having touched at three foot of water only, we thought to be cast away, and we began to unload her, and put the victuals into the shallop, which was behind, for to save us on land; but being no full sea, the bark came afloat within an hour. All this sea is a land overflowed, as that of *Mount St. Michael's*, a sandy ground, in which, all that resteth is a plain flat country as far as the mountains, which are seen fifteen leagues off from that place; and I am of opinion. that as far as *Virginia*, it is all alike. Moreover, there is here great quantity of grapes, as before, and a country very full of people. *Monf. de Monts* being come to *Mallebarre* in another season of the year, gathered only green grapes; which he made to be preserved, and brought some to the king. But it was our good hap to come thither in *October*, for to see the maturity thereof. I have here before shewed the difficulty that is found in entering into *Mallebarre*. This is the cause why *Monf. de Poutrincourt* came not in with his bark, but went thither with a shallop only, which thirty or forty savages did help to draw in; and when it was full tide (but the tide doth not mount here but two fathom high, which is seldom seen) he went out, and retired himself into his said bark, to pass further in the morning, as soon as he should ordain it.

Corn sowed,  
and  
vines planted.

## CHAP. XV.

*Dangers: unknown languages: the making of a forge and of an oven: crosses set up: plenty: a conspiracy: disobedience: murder: the flight of three hundred against ten: the agility of the Armouchiquois: bad company dangerous: the accident of a musket that did burst: the insolency of the savages: their timorosity, impiety, and flight: the fortunate port: a bad sea: revenge: the counsel and resolution for the return: new perils: God's favours: the arrival of Monf. de Poutrincourt at Port-Royal; and how he was received.*

THE night beginning to give place to the dawning of the day, the sails are hoisted up, but it was but a very perilous navigation. For with this small vessel they were

im- were forced to coast the land, where they found no depth: going back to sea it was yet worse, in such wise that they did strike twice or thrice, being raised up again only by the waves, and the rudder was broken, which was a dreadful thing. In this extremity they were constrained to cast anchor in the sea, at two fathoms deep, and three leagues off from the land; which being done, *Daniel Hay*, a man which taketh pleasure in shewing forth his virtue in the perils of the sea, was sent towards the coast to view it, and see if there were any port. And as he was near land he saw a savage, which did dance, singing *yo, yo, yo*. He called him to come nearer, and by signs asked him, if there were any place to retire ships in, and where any fresh water was; the savage having made sign there was, he took him into his shallop, and brought him to the bark, wherein was *Chkoudun*, captain of the river of *Oigoudi*, otherwise *St. John's river*; who being brought before this savage, he understood him no more than did our own people; true it is, that by signs he comprehended better than they what he would say. This savage shewed the places, where no depth was, and where was any, and did so well indenting and winding here and there, always the lead in hand, that in the end they came to the port shewed by him, where small depth is; wherein the bark being arrived, diligence was used to make a forge for to mend her with her rudder, and an oven to bake bread, because there was no more biscuit left.

Fifteen days were employed in this work, during the which *Monf. de Poutrincourt*, according to the laudable custom of Christians, made a cross to be framed and set up, upon a green bank, as *Monf. de Monts* had done two years before at *Kinibeki*, and *Mallebarre*. Now among these painful exercises they gave not over making good cheer, with that which both the sea and the land might furnish in that part; for in this port is plenty of fowl, in taking of which many of our men applied themselves; especially the sea larks are there in so great flights, that *Monf. de Poutrincourt* killed twenty-eight of them with one culiver shot; as for fish, there be such abundance of porpoisses, and another kind of fish, called by *Frenchmen Soufleurs*, that is to say *Blowers*, that the sea seems to be all covered over with them: but they had not the things necessary for this kind of fishing; they contented themselves then with shell-fish, as of oysters, scollops, periwinkles, whereof there was enough to be satisfied. The savages of the other side did bring fish, and grapes within baskets made of rushes, for to exchange with some of our wares. The said *Monf. de*

*Poutrincourt* seeing the grapes there marvellously fair, commanded him that waited on his chamber, to lay up in the bark a burden of the vines from whence the said grapes were taken. Our apothecary *M. Lewis Hebert*, desirous to inhabit in those countries, had pulled out a good quantity of them, to the end to plant them in *Port Royal*, where none of them are, although the soil be there very fit for vines; which nevertheless, by a dull forgetfulness, was not done, to the great discontent of the said *Monf. de Poutrincourt* and of us all.

After certain days, the said *Monf. de Poutrincourt*, seeing there great assemblies of savages, came ashore, and to give them some terror, made to march before him one of his men, flourishing with two naked swords; whereat they much wondered, but yet much more when they saw that our muskets did pierce thick pieces of wood, where their arrows could not so much as scratch; and therefore they never assailed our men, as long as they kept watch; and it had been good to found the trumpet at every hours end, as captain *James Quartier* did: for, as *Monf. de Poutrincourt* doth often say, *one must never lay bait for thieves*; meaning that one must never give cause to an enemy to think that he may surprize you; but one must always shew that he is mistrusted, and that you are not asleep, chiefly when one hath to do with savages, which will never set upon him that resolutely expects them; which was not performed in this place by them that bought the bargain of their negligence very dear, as we will now tell you.

Fifteen days being expired, the said *Monf. de Poutrincourt* seeing his bark mended, and nothing remaining to be done but a batch of bread, he went some three leagues distant within the land, to see if he might discover any singularity; but in his return, he and his men perceived the savages running away thorough the wood in divers troops of twenty, thirty, and more, some bowing themselves as men that would not be seen; others hiding themselves in the grafs not to be perceived; others carrying away their stuff, and canoes full of corn, for to betake them to their heels; besides the women transporting their children, and such stuff as they could with them. Those actions gave cause to *Monf. de Poutrincourt* to think that this people did plot some bad enterprize; therefore being arrived, he commanded his people which were a making of bread to retire themselves into their bark. But as young people do often forget their duty, these having some cake, or such like thing to make, had rather follow their liquorish appetites, than to do that

Signs of a conspiracy

Abundance of larks and fish.

Shell-fish.

Grapes. Rush-baskets.

Disobedi-  
ence.

Murder  
done by  
savages.

that which was commanded them, tarried 'till night without retiring themselves. About midnight *Monf. de Poutrincourt*, thinking upon that which had passed the day before, did ask whether they were in the bark, and hearing they were not, he sent the shallop unto them, to command and bring them aboard, whereto they disobey'd, except his chamberlain, who feared his master. They were five, armed with muskets and swords, which were warned to stand still upon their guard, and yet, being negligent, made not any watch, so much were they addicted to their own wills. The report was, that they had before shot off two muskets upon the savages, because that some one of them had stolen a hatchet; finally, those savages, either provoked by that, or by their bad nature, came at the break of day without any noise, which was very easy to them, having neither horses, waggons, nor wooden shoes, even to the place where they were asleep, and seeing a fit opportunity to play a bad part, they set upon them with shots of arrows and clubs, and killed two of them; the rest being hurt began to cry out, running towards the sea shore; then he which kept watch within the bark, cried out all affrighted, O Lord! our men are killed! our men are killed! at this voice and cry every one rose up, and hastily, not taking leisure to fit on their cloaths, nor to set fire to their matches, ten of them went into the shallop, whose names I do not remember, but of *Monf. Champlain*; *Robert Grave*; *Monf. du Pont's* son; *Daniel Hay*, the surgeon; the apothecary; and the trumpeter; all which, following the said *Monf. de Poutrincourt*, who had his son with him, came a-land unarmed; but the savages run away as fast as ever they could, though they were above three hundred, besides them that were hidden in the grass, according to their custom, which appeared not. Wherein is to be noted, how God fixeth I know not what terror in the face of the faithful, against infidels and miscreants, according to his sacred word, when he saith to his chosen people, *none shall be able to stand before you; the Lord your God shall put a terror and fear of you over all the earth, upon which you shall march.* So we see that a hundred thirty five thousand *Midianites*, able fighting men, ran away, and killed one another, before *Gideon*, which had but three hundred men. Now to think to follow after these savages, it had been but labour lost, for they are too swift in running; but if one had horses there, they might pay them home very soundly, for they have a number of small paths, leading from one place to another, which is not in *Port*

*Royal*, and their woods are not so thick, and have besides store of open land.

Whilst that *Monf. de Poutrincourt* was coming a-shore, there was shot from the bark some small cast pieces upon some savages, that were upon a little hill, and some of them were seen fall down, but they be so nimble in saving their dead men, that one knew not what judgment to make of it. The said *Monf. de Poutrincourt*, seeing he could get nothing by pursuing of them, caused pits to be made to bury them that were dead, which I have said to be two, but there was one that died at the waters side, thinking to save himself, and a fourth man, which was so sorely wounded with arrow-shots, that he died being brought to *Port Royal*; the fifth man had an arrow sticking in his breast, yet did scape death for that time; but it had been better he had died there, for one hath lately told us that he was hanged in the habitation that *Monf. de Monts* maintaineth at *Kebeck* in the great river of *Canada*, having been the author of a conspiracy made against his captain *Monf. Champlain*, who is now there. And as for this mischief it hath been procured by the folly and disobedience of one whom I will not name, because he died there, who played the cock and ring-leader among the young men that did too lightly believe him, which otherwise were of a reasonable good nature; and because one would not make him drunk, he swore, according to his custom, that he would not return into the bark, which also came to pass; for the self-same was found dead, his face on the ground, having a little dog upon his back, both of them shot together, and pierced thorough with one and the self-same arrow.

In this bad occurrence, *Monf. du Pont's* son, above-named, had three of his fingers cut off with a splint of a musket, which being overcharged did burst, which troubled the company very much, that was afflicted enough by other occasions: nevertheless, the last duty towards the dead was not neglected, which were buried at the foot of the crosses that had been there planted, as is before said. But the insolency of this barbarous people was great, after the murders by them committed; for that as our men did sing over our dead men, the funeral service and prayers accustomed in the church, these rascals, I say, did dance and howled a-far off, rejoicing for their traitorous treachery; and therefore, though they were a great number, they adventured not themselves to come and assail our people, who, having at their leisure, done what we have said before, because the sea waxed very low, retired themselves unto the bark, wherein remained *Monf. Champdore* for the guard

The bury-  
ing of the  
dead.

Conspira-  
ry.

The info-  
lency of the  
savages.

The ti-  
morous-  
ness of the  
savages.

The impiety of the savages.

guard thereof. But being low water, and having no means to come a-land, this wicked generation came again to the place where they had committed the murder, pulled up the cross, digged out and unburied one of the dead corps, took away his shirt, and put it on them, shewing their spoils that they had carried away: and besides all this, turning their backs towards the bark, did cast sand with their two hands betwixt their buttocks in derision, howling like wolves; which did marvelously vex our people, which spared no cast pieces shots at them; but the distance was very great, and they had already that subtilty as to cast themselves on the ground when they saw the fire put at it, in such sort that one knew not whether they had been hurt or no, so that our men were forced, nill or will, to drink that bitter potion, attending for the tide, which being come and sufficient to carry them a-land, as soon as they saw our men enter into the shallop, they ran away as swift as greyhounds, trusting themselves on their agility. There was with our men a *Sagamos*, named *Sekhoudun*, spoken of before, who much disliked their pranks, and would alone go and fight against all this multitude, but they would not permit him, so they set up the cross again with reverence, and the body which they had digged up was buried again, and they named this port, *Port Fortuné*.

The savages flight.

Port Fortuné.

The next day they hoisted up sails to pass further and discover new lands, but the contrary wind constrained them to put back, and to come again into the said port. The other next day after, they attempted again to go farther, but in vain, and they were yet forced to put back until the wind should be fit. During these attempts, the savages, thinking, I believe, that that which had passed between us was but a jest and a play, would needs come again familiarly unto us, and offered to truck, dissembling that they were not them that had done those villainies, but others, which they said were gone away. But they were not aware of the fable, how the stork being taken among the cranes, which were found doing some damage, was punished as the others, notwithstanding she pleaded that she was so far from doing any harm, that contrariwise she did purge the ground from serpents, which she did eat. *Monf. de Poutrincourt* then suffered them to approach, and made as though he would accept of their wares, which were tobacco, carknets, and bracelets made with the shells of a fish called *vignaux*, and *esurni*, by *James Quartier* in the discovery of his second voyage, of great esteem among them: *Item*, of their corn, beans, bows, arrows, quivers, and

Vol. II.

other small trash. And as the society was renewed the said *Poutrincourt* commanded to nine or ten that were with him, to make the matches of their muskets round, like to a round snart, and that when he should give a sign, every one should cast his string upon the savage's head that should be near him, and should catch him, even as the hangman doth with him that he hath in hand; and for the effecting of this, that half of his people should go a-land, whilst the savages were busy a trucking in the shallop; which was done, but the execution was not altogether according to his desire; for he intended to serve himself with them that should be taken, as of slaves to grind at the hand-mill and to cut wood; wherein they failed by over-much haste: nevertheless, six or seven of them were cut in pieces, which could not so well run in the water as on the land, and were watched at the passage, by those of our men that were a-land.

That done, the next day they endeavoured to go farther, although the wind was not good, but they went but a little forward, and saw only an island six or seven leagues off, to which there was no means to come, and it was called *Pile douteuse*, the doubtful isle, which being considered, and that of one side the want of victuals was to be feared, and of the other that the winter might hinder their course, and besides they had two sick men, of whom there was no hope of recovery; counsel being taken it was resolved to return into *Port Royal*; *Monf. de Poutrincourt* besides all this, being yet in care for them whom he had left there, so they came again for the third time into port *Fortuné*, where no savage was seen.

Upon the first wind, the said *Monf. de Poutrincourt* weighed anchor for the return, and being mindful of the dangers passed, he sailed in open sea; which shortened his course, but not without a great mischief of the rudder, which was again broken; in such sort, that being at the mercy of the waves, they arrived in the end as well as they could among the islands of *Norombega*, where they mended it. And after their departure from the said islands they came to *Menane*, an island about six leagues in length, between *St. Croix* and *Port Royal*, where they tarried for the wind, which being come somewhat favourable, parting from thence new mischances happened; for the shallop being tied at the bark, was stricken with a sea so roughly, that with her nose she brake all the hinder part of the said bark, wherein *Monf. de Poutrincourt*, and others, were. And, moreover, not being able to get to the passage of the said *Port Royal*, the tide (which runneth

Their return.

10 D

swiftly



swiftly in that place) carried them towards the bottom of bay *Françoise*, from whence they came not forth easily, and they were in as great danger as ever they were before, for as much as seeking to return from whence they came, they saw themselves carried with the wind and tide towards the coast, which is high rocks and downfalls, where, unless they had doubled a certain point that threatened them of wreck, they had been cast away. But God will, in high enterprizes, try the constancy of them that fight for his name, and see if they will waver: he bringeth them to the door of death, and yet holdeth them by the hand, to the end they fall not into the pit, as it is written, *It is I, it is I, and there is none other God with me; I kill, and make alive; I wound and I heal; and there is no body that may deliver any out of my hand.* So we have said heretofore, and seen by effect, that although in those navigations a thousand dangers have presented themselves, notwithstanding not one man hath been lost by the sea, although that of them, which do only go for fishing, and to trade for skins, many there be that perish there; witness, four fishermen of *St. Malo* that were swallowed up in the waters, being gone a fishing, when as we were upon our return into *France*: God being willing that we should acknowledge to hold this benefit of him, and to manifest by that means his glory, to the end that sensibly men may see that it is he, which is the author of these holy enterprizes, which are not made of covetousness, nor by unjust effusion of blood, but of a zeal to establish his name and his greatness among nations that have no knowledge of him. Now after so many heavenly favours, it is the part of them that

have received them, to say as the kingly psalmist, well-beloved of God:

*Yet, nevertheless, by thy right hand thou  
bold'st me ever fast,  
And with thy counsel dost me guide to glory  
at the last.*

*What thing is there that I can wish but thee  
in heaven above?*

*And in the earth there is nothing like thee  
that I can love. Psal. lxxiii. 23, 24.*

After many perils (which I will not compare to them of *Ulysses* nor *Aeneas*, fearing al of  
to defile our holy voyage with prophane  
impurity) *Monf. de Poutrincourt* arrived in  
*Port Royal* the 14th day of *November*,  
where we received him joyfully, and with  
a solemnity altogether new in that part.  
For about the time that we expected his  
return, with great desire, and that so much  
the more, that if any harm had happened  
to him, we had been in danger to have confusion among ourselves, I advised myself to shew some jollity going to meet him, as we did. And for as much as it was in *French* verses made in haste, I have placed them with the muses of *Nova Francia*, by the title of *Neptune's Theatre*, whereunto I refer the reader. Moreover, to give greater honour to the return, and to our action, we did place over the gate of our fort, the arms of *France*, environed with laurel crowns, whereof there is great store along the woods sides, with the king's posy, *Duo protegit unus*; and under, the arms of *Monf. de Monts*, with this inscription, *Dabit Deus his quoque finem*; and those of *Monf. Poutrincourt*, with this other inscription, *In via virtuti nulla est via*; both of them also environed with garlands of bays.

## C H A P. XVI.

*The condition of the corn which they sowed; the institution of the order of Bon temps; the behaviour of the savages among the Frenchmen; the state of winter; why rains and fogs be rare in this season; why rain is frequent between the Tropics; snow profitable to the ground; the state of January; conformity of weather in the ancient and New France; why the spring is slow, &c.*

The state  
of corn.

THE public rejoicing being finished, *Monf. de Poutrincourt* had a care to see his corn, the greatest part whereof he had sowed two leagues off from our fort, up the river *l'Equille*: and the other part about our said fort: and found that which was first sown very forward, but not the last, that had been sown the 6th and 10th

days of *November*, which notwithstanding did grow under the snow, during winter, as I have noted it in my sowings. It would be a tedious thing to particularize all that was done amongst us during winter; as to tell how the said *Monf. de Poutrincourt* caused many times coals to be made, the forge-coal being spent; that he caused ways

to

The use of the compass in land voyages. The institution of the order of Bon temps.

to be made thorough the woods; that we went thorough the forests by the guide of the compass; and other things of such nature. But I will relate that, for to keep us merry and cleanly, concerning victuals, there was an order established at the table of the said *Monf. de Pourincourt*, which was named *L'ordre de bon temps*, the order of good time, or the order of mirth, at first invented by *Monf. Champlain*, wherein they who were of the same table, were every one at his turn and day, which was in fifteen days once, steward and caterer. Now his care was, that we should have good and worshipful fare, which was so well observed, that although the belly-gods of these parts do often reproach unto us that we had not *La Rue aux Ours* † of Paris with us, we have ordinarily had there as good cheer as we could have at *La Rue aux Ours*, and at far less charge; for there was none, but, two days before his turn came, was careful to go a hunting or fishing, and brought some dainty thing, besides that which was of our ordinary allowance: so well, that at breakfast we never wanted some modicum or other, of fish or flesh; and at the repast of dinners and suppers, yet less: for it was the great banquet, where the governor of the feast, or steward, whom the savages do call *Aotégi*, having made the cook to make all things ready, did march with his napkin on his shoulder, and his staff of office in his hand, with the collar of the order about his neck, which was worth about four crowns, and all of them of the order following of him, bearing every one a dish. The like also was at the bringing in of the fruit, but not with so great a train; and at night after grace was said, he resigned the collar of the order, with a cup of wine, to his successor in that charge, and they drank one to another. I have heretofore said, that we had abundance of fowl, as mallards, *outards*, geese grey and white, partridges, and other birds; *siem*, of *ellans*, or stag flesh, of *caribous*, or deer, beavers, otters, bears, rabbits, wildcats, or leopards, *nibaches*, and such like, which the savages did take, where-with we made as good dishes of meat, as in the cooks-shops that be in *La Rue aux Ours* (*Bear-street*) and greater store; for of all meats none is so tender as *ellan's* flesh, whereof we made good pasties, nor so delicate as the beaver's tail. Yea, we have had sometimes half a dozen sturgeons at one clap, which the savages did bring to us, part whereof we did take, paying for it, and the rest was permitted them to sell

publickly, and to truck for bread, whereof our people had abundantly. And as for the ordinary meat brought out of France, that was distributed equally, as much to the least as to the biggest. And the like with wine, as we have said. In such actions we had always twenty or thirty savages, men, women, girls, and boys, who beheld us doing our offices. Bread was given them *gratis*, as we do here to the poor. But as for the *Sagamos Membertou*, and other *Sagamos*, when any came to us, they sat at table eating and drinking as we did; and we took pleasure in seeing them, as contrariwise their absence was irksome unto us; as it came to pass three or four times that all went away to the places where they knew that game and venison was, and brought one of our men with them, who liv'd six weeks as they did without salt, without bread, and without wine, lying on the ground upon skins, and that in snowy weather. Moreover, they had greater care of him, as also of others that have often gone with them, than of themselves, saying, that if they should chance to die it would be laid to their charges to have killed them: and hereby it may be known, that we were not, as it were, pent up in an island as *Monf. de Villegagnon* was in *Brasil*: for this people love *Frenchmen*, and would all, at a need, arm themselves for to maintain them.

But to use no digression, such government as we have spoken of did serve us for preservatives against the country disease. And yet four of ours died in February and March, of them who were of a fretful condition, or sluggish: and I remember I observed that all had their lodgings on the west-side, and looking towards the wide open port, which is almost four leagues long, shaped oval-wise; besides, they had, all of them, ill bedding. For the former sicknesses, and the going away of *Monf. du Pont*, in that manner as we have said, caused the quilt-beds to be cast away, for they were rotten. And they that went with the said *Monf. du Pont* carried away the sheets and blankets, challenging them as theirs. So that some of our people had sore mouths, and swollen legs, like to the phthisicks; which is the sickness that God sent to his people in the desert, in punishment for that they would fill themselves with flesh, not contenting themselves with that whereof the desert furnished them by the divine providence.

We had fair weather almost during all the winter. For neither rains nor fogs are so weather.

† *La Rue aux Ours*, or *Bear-street*, is as *Pye-corn-r.*, or such a cook place, in *London*.

so frequent there as here, whither it be at sea or on the land : the reason is, because the sun-beams, by the long distance, have not the force to raise up vapours from the ground here, chiefly in a country all woody. But in summer it doth, both from the sea and land, when as their force is augmented, and those vapours are dissolved suddenly or slowly, according as one approacheth to the equinoctial line. For we see that between the two *Tropics* it raineth in more abundance both at sea and on the land, especially in *Peru* and *Mexico*, than in *Africa*, because the sun by so long space of sea, having drawn up much moistness from the main ocean, he dissolveth them in a moment by the great force of his heat ; where contrariwise, towards the *Newfoundlands* they maintain themselves a long time in the air, before they be turned into rain or be dispersed : which is done in summer, as we have said, and not in winter ; and at sea more than on the land. For on the land the morning mists serve for a dew, and fall about eight o'clock ; and at sea they dure two, three, and eight days, as oftentimes we have tried.

Seeing then we are speaking of winter, we say that rains being in those parts rare, in that season, the sun likewise shineth there very fair after the fall of snows, which we have had seven or eight times, but it is easily melted in open places, and the longest abiding have been in *February*. Howsoever it be, the snow is very profitable for the fruits of the earth, to preserve them against the frost, and to serve them as a furr-gown : which is done by the admirable providence of God for the preservation of men, and as the psalm saith,

*He giveth snow like wool, hoar-frost  
Like asbes he doth spread,  
Like morsels casts his ice.*

Psal. cxlvii. 16.

Frosts,  
when they  
are.

And as the sky is seldom covered with clouds towards *Newfoundland* in winter-time, so are there morning frosts, which do encrease in the end of *January*, *February*, and in the beginning of *March*, for until the very time of *January* we kept us still in our doublet : and I remember that on a *Sunday*, the 14th day of that month, in the afternoon, we sported ourselves singing in music upon the river *l'Equille*, and in the same month we went to see the corn two leagues off from our fort, and did dine merrily in the sun-shine : I would not, for all that, say, that all other years were like unto this ; for as that winter was as mild in these parts, these last winters of the years 1607, 1608, have been the hardest that ever was seen, it hath also been alike in

Conform-  
ity of wea-  
ther in *East*  
and *West*  
*France*.

those countries, in such sort that many savages died through the rigour of the weather, as in these our parts many poor people and travellers have been killed through the same hardness of winter weather. But I will say, that the year before we were in *New France*, the winter had not been so hard, as they which dwelt there before us have testified unto me.

Let this suffice for that which concerneth the winter season. But I am not yet fully satisfied in searching the cause, why in one and the self-same parallel the season is in those parts of *New France* more slow by a month than in these parts, and the leaves appear not upon the trees but towards the end of the month of *May* ; unless we say that the thickness of the woods, and greatness of forests, do hinder the sun from warming of the ground ; *Item*, that the country where we were is joining to the sea, and thereby more subject to cold, as participating of *Peru*, a country likewise cold in regard of *Africa* ; and, besides that, this land having never been tilled is the more dampish, the trees and plants not being able easily to draw sap from their mother the earth. In recompence whereof, the winter there is also more slow, as we have heretofore spoken.

The cold being passed, about the end of *March* the best dispos'd among us strived who should best till the ground and make gardens, to sow in them, and gather fruits thereof ; which was to very good purpose, for we found great discommodity in the winter for want of garden herbs. When every one had done his sowing, it was a marvellous pleasure in seeing them daily grow and spring up, and yet greater contentment to use thereof so abundantly as we did : so that this beginning of good hope made us almost to forget our native country, and especially when the fish began to haunt fresh water, and came abundantly into our brooks, in such innumerable quantity that we knew not what to do with it. Which thing when I consider, I cannot wonder enough how it is possible, that they which have been in *Florida* have suffered so great famines, considering the temperature of the air which is there almost without winter, and that their famine began in the months of *April*, *May*, and *June*, wherein they could want for no fish.

Whilst some laboured on the ground, *Monf. de Poutrincourt* made some buildings to be prepared for to lodge them which he hoped should succeed us ; and, considering how troublesome the hand-mill was, he caused a water-mill to be made, which The build-  
caused the savages to admire much at it : for, ing of a  
indeed, it is an invention which came not water-  
into the spirit of men from the first ages. mill.

Alter

Dressing  
of gar-  
dens.

Abundance of  
herrings.  
Pilchards.

After that, our workmen had much rest, for the most part of them did almost nothing. But I may say, that this mill, by the diligence of our millers, did furnish us with three times more herrings than was needful unto us for our sustenance. *Monf. de Poutrincourt* made two hogheads full of them to be salted, and one hoghead of *sardines*, or pilchards, to bring into France for a shew, which were left in our return at *St. Malo*, to some merchants.

Among all these things the said *Monf. de Poutrincourt* did not neglect to think on his return: which was the part of a wise man, for one must never put so much trust in men's promises, but one must consider that very often many disasters do happen to them in a small moment of time. And therefore, even in the month of *April*, he made two barks to be prepared, a great one and a small one, to come to seek out French ships towards *Campseau*, or *Newfoundland*, if it should happen that no supply should come unto us. But the carpentry work being finished, one only inconvenience might hinder us, that is, we had no pitch to calk our vessels. This, which was the chiefest thing, was forgotten at our departure from *Rochel*. In this important necessity, the said *Monf. de Poutrincourt* advised himself to gather in the woods quantity of the gum issuing from fir-trees: which he did with much labour, going thither himself, most often with a boy or two; so that in the end he got some hundred pounds weight of it. Now after these labours, it was not yet all, for it was needful to melt and purify the same, which was a necessary point and unknown to our ship-master *Monf. de Champdore*, and to his mariners, for as much as that the pitch we have cometh from *Norway*, *Swedeland*, and *Dantzick*. Nevertheless, the said *Monf. de Poutrincourt* found the means to draw

out the quintessence of these gums and fir-tree barks; and caused quantity of bricks to be made, with the which he made an open furnace, wherein he put a limbeck made with many kettles, joined one in the other, which he filled with those gums and barks: then being well covered, fire was put round about it, by whose violence the gum inclosed within the said limbeck melted and dropped down into a basin; but it was needful to be very watchful at it, by reason that if the fire had taken hold of the gum, all had been lost. That was admirable, especially in a man that never saw any made. Whereof the savages being astonished, did say, in words borrowed from the *Basques*, *Endia chaù Normandia*, that is to say, that the *Normans* know many things. Now they call all Frenchmen *Normans*, except the *Basques*, because the most part of fishermen that go a fishing there, be of that nation. This remedy came very fitly unto us, for those which came to seek us were fallen into the same want that we were.

Now, as he which is in expectation hath neither contentment nor rest, until he hath that which he desireth; likewise our men, in this season had often their eyes upon the great compass of *Port Royal*, to see if they might discover any ship coming; wherein they were oftentimes deceived, imagining sometimes they had heard a cannon-shot, other while to perceive a sail; and very often taking the savages boats, that came to see us, for French shallops. For at that time, great number of savages assembled themselves at the passage of the said port to go the wars against the *Armouchiquois*, as we will declare in the book following. Finally, that which was so much expected and wished for, came at length, and we had news out of France, on the *Ascension-day* in the forenoon.

Why the  
savages  
call all  
Frenchmen  
*Normans*.

## C H A P. XVII.

*The arrival of the French; Monf. de Monts's society is broken, and why; the covetousness of them that do rob the dead; bonfires for the nativity of the duke of Orleans; the departing of the savages to go to wars; Sagamos Membertou; voyages upon the coast; bay Françoise; base traffic; the town of Ouigoudi; how the savages do make great voyages; their bad intention; a steel mine; the voices of sea-wolves, or seals; the state of the isle St. Croix; the love of the savages towards their children; the return into Port Royal.*

THE sun did but begin to cheer the earth, and to behold his mistress with an amorous aspect, when the *Sagamos Membertou*, after our prayers solemnly made to God, and the breakfast distributed to the people according to the custom, came to give us

advertisement that he had seen a sail upon the lake, which came towards our fort. At this joyful news every one went out to see, but yet none was found that had so good a fight

The old  
savages  
have good  
fight.

as he, though he be above 100 years old ; nevertheless, we spied very soon what it was. *Monf. de Poutrincourt* caused in all diligence the small bark to be made ready for to go to view further. *Monf. de Champ-dore* and *Daniel Hay* went in her, and by the sign that had been told them, being certain that they were friends, they made presently to be charged four cannons and twelve fauconets, to salute them that came so far to see us. They, on their part, did not fail in beginning the joy, and to discharge their pieces, to whom they render'd the like with usury. It was only a small bark, under the charge of a young man of *St. Malo*, named *Chevalier*, who being arrived at the fort, delivered his letters to *Monf. de Poutrincourt*, which were read publickly : they did write unto him, " that, " for to help to save the charges of the " voyage, the ship, being yet the *Jonas*, " should stay at *Campjeau* port, there to " fish for cods, by reason that the mer- " chants associate with *Monf. de Monts*, " knew not that there was any fishing far- " ther than that place : notwithstanding, " if it were necessary, he should cause the " ship to come to *Port Royal*. More- " over, that the society was broken, be- " cause that, contrary to the king's edict, " the *Hollanders*, conducted by a traiter- " ous Frenchman called *la Jeunesse*, had " the year before taken up the beavers, " and other furs, of the great river of " *Canada* ; a thing which did turn to the " great damage of the society, which, for " that cause, could no longer furnish the " charges of the inhabiting in these parts, " as it had done in times past ; and there- " fore did send no body for to remain there " after us." As we received joy to see our assured succour, we felt also great grief to see so fair and so holy an enterprize broken ; that so many labours and perils past should serve to no effect, and that the hope of planting the name of God and the catholic faith should vanish away ; notwithstanding, after that *Monf. de Poutrincourt*, had a long while mused hereupon, he said, that although he should have no body to come with him, but only his family, he would not forsake the enterprize.

It was great grief unto us to abandon (without hope of return) a land that had produced unto us so fair corn, and so many fair adorned gardens. All that could be done until that time, was to find out a place, fit to make a settled dwelling, and a land of good fertility. And that being done, it was great want of courage to give over the enterprize, for another year being passed, the necessity of maintaining an habitation there, should be taken away, for the land was sufficient to

yield things necessary for life. This was the cause of that grief which pierced the hearts of them which were desirous to see the Christian Religion established in that country. But on the contrary, *Monf. de Monts*, and his associates, reaping no benefit, but loss ; and having no help from the king, it was a thing which they could not do, but with much difficulty to maintain an habitation in those parts.

Now this envy for the trade of beavers with the savages, found not only place in the *Hollanders* hearts, but also in *French* merchants, in such sort that the privilege which had been given to the said *Monf. de Monts* for ten years, was revoked. The insatiable avarice of men is a strange thing, which have no regard to that which is honest, so that they may rise and catch by what means soever. And thereupon I will say moreover, that there have been some of them that came to that country to fetch us home, that wickedly have presumed so much as to strip the dead, and steal away the beavers, which those poor people do put, for their last benefit, upon them whom they bury, as we will declare more at large in the book following. A thing that maketh the *French* name to be odious, and worthy disdain among them, which have no such sordid quality at all, but rather having a heart truly noble and generous, having nothing in private to themselves, but rather all things common, and which ordinarily do present gifts (and that very liberally, according to their ability) to them whom they love and honour. And besides this mischief, it came to pass that the savages, when that we were at *Campjeau*, killed him that had shewed them the sepulchres of their dead. I need not to alledge here what *Herodote* reciteth of the vile baseness of king *Darius*, who, thinking to have caught the old one in the nest (as saith the proverb) that is to say, great treasures, in the tomb of *Semiramis*, queen of the *Babylonians*, went away altogether confounded, as wise as he came thither, having found in it a writing, altogether contrary to the first he had read, which rebuked him very sharply for his avarice and wickedness.

Let us return to our sorrowful news, and to the grief thereof. *Monf. de Poutrincourt* having propounded to some of our company, whether they would tarry there for a year, eight good fellows offered themselves, who were promised that every one of them should have a hog-head of wine, and corn sufficiently for one year, but they demanded so great wages that they could not agree ; so resolution was taken for the return. Towards the evening we made bonfires for the nativity

Robbing  
from the  
dead.



vity of my lord the duke of Orleans, and began afresh to make our cannons and fauconets to thunder out, accompanied with store of musket shots, having before sung for that purpose, *Te Deum laudamus*.

The said Chevalier, bringer of the news, had borne the office of captain in the ship that remained at *Campseau*, and in this condition there was given to him, for to bring unto us six weathers, twenty-four hens, a pound of pepper, twenty pounds of rice, as many of railins, and of prunes, a thousand of almonds, a pound of nutmegs, a quarter of cinnamon, two pounds of maces, half a pound of cloves, two pounds of citron-rinds, two dozen of citrons, as many oranges; a *Westphalia* gamon of bacon, and six other gamons; a hoghead of *Gascoin* wine, and as much of sack, a hoghead of powder'd beef, four pottles and a half of oyl of olives, a jar of olives, a barrel of vinegar, and two sugarloaves; but all that was lost through gutter-lane, and we saw none of all these things to make account of: nevertheless I have thought good to name here these wares, to the end that they which will travel on the seas may provide themselves therewith. As for the hens and weathers it was told us that they died in the voyage, which we easily believed, but we desired, at least, to have had the bones of them; they told us yet, for a fuller answer, that they thought we had been all dead; see upon what ground the consuming of our provision was founded. For all that, we gave good entertainment to the said Chevalier and his company, which were no small number, nor drinkers like to the late deceased *Monf. Le Marquis de Pisani*, which made them like very well of our company; for there was but cyder well watered, in the ship wherein they came, for their ordinary portion. But as for the Chevalier, even the very first day he spake of a return, *Monf. de Poutrincourt* kept him some eight days in delays; at the end whereof, this man willing to go away, the said *Monf. de Poutrincourt* put men in his bark, and detained him, for some report, that he had said, that being come to *Campseau*, he would hoist up sails and leave us there.

Fifteen days after, the said *Monf. de Poutrincourt* lent a bark to *Campseau*, with part of our workmen, for to begin to pull down the house. In the beginning of *June*, the savages, about four hundred in number, went away from the dwelling that the *Sagamos Membertou* had newly made, in form of a town, compassed about with high pales, for to go to wars against the *Armouchiquois*, which was at *Cbouâkoet* some eight leagues distant from

*Port Royal*; from whence they returned victorious, by the stratagems which I will declare in the description that I have made of this war in *French* verses. The savages were near two months in the assembling themselves thither. The great *Sagamos Membertou* had made them to be warned during, and before, the winter, having sent unto them men of purpose, namely his two sons *Aïaudin* and *Aïaudineeb*, to appoint them there the rendezvous, or place of meeting. This *Sagamos* is a man already very old, and hath seen *Capt. James Quartier* in that country, at which time he was already married and had children; and notwithstanding did not seem to be above fifty years old. He hath been a very great warrior in his young age, and bloody during his life; which is the cause why he is said to have many enemies, and he is very glad to keep himself near the *Frenchmen*, to live in security. During this gathering of people, it behoved to make presents unto him, and gifts of corn and beans, yea of some barrels of wine, to feast his friends; for he declared to *Monf. de Poutrincourt* in these words: I am the *Sagamos* of this country, and am esteemed to be thy friend, and of all the *Normans* (for so call they the *Frenchmen*, as I have said) and that you make good reckoning of me: it would be a reproach unto me if I did not shew the effects of this love. And notwithstanding, whether it be through envy, or otherwise, another *Sagamos*, named *Shkoudun*, who was a good friend to the *French*, and unfeigned, reported unto us, that *Membertou* did plot something against us, and had made an oration to that purpose; which being understood by *Monf. de Poutrincourt*, he sent suddenly for him, to astonish him, and to see if he would obey. Upon the first sending he came alone with our men, not making any refusal; which was the cause that he was permitted to return back in peace, having first been kindly used, and had some bottles of wine, which he loveth; because (saith he) that when he hath drunk of it, he sleepeth well, and hath no more fear nor care. This *Membertou* told us, at our first coming thither, that he would make the king a present of his copper mine, because he saw we make account of of mines, and that it is meet that the *Sagamos* be courteous and liberal one towards the other. For he, being *Sagamos*, esteemeth himself equal to the king, and to all his lieutenants; and did say often to *Monf. de Poutrincourt*, that he was his great friend, brother, companion and equal; shewing his equality by joyning the two fingers of the hand, that be called *indices*, or demonstrative fingers. Now  
although

The savages go to the wars.

although this present which he would give to his majesty, was a thing that he cared not for, notwithstanding that proceedeth from a generous and good mind of his, which deserveth as great praises as if the thing had been of greater value. As did the *Persian* king, who received with as good a will a handful of water from a poor countryman, as the greatest presents that had been made unto him. For if *Membertou* had had more, he would have offered it liberally.

Voyages  
upon the  
coast of  
the *French*  
bay.

Salmons.

Assembly  
of savages  
a feasting.

Filthy trad-  
ing.

*Onigoudi*  
town.

*Monf. de Poutrincourt* being not willing to depart thence, until he had seen the issue of his expectation, that is to say, the ripeness of his corn, he deliberated, after that the savages were gone to the wars, to make voyages along the coast. And because *Cbevalier* was desirous to gather some beavers, he sent him in a small bark to the river of *St. John*, called by the savages, *Onigoudi*, and to the isle of *St. Croix*; and he, the said *Monf. de Poutrincourt*, went in a shallop to the said copper mine. I was of the said *Cbevalier's* voyage; we crossed the *French* bay to go to the said river, where as soon as we arrived, half a dozen salmons newly taken, were brought to us; we sojourned there four days; during which, we went into the cabins of *Sagamos Cbkoudun*, where we saw some eighty or a hundred savages, all naked, except their privy members, which were a making *Tabagy* (that is to say, a banquetting) with the meal that the said *Cbevalier* had trucked with them for their old skins full of lice (for they gave him nothing but that which they would cast away;) so made he there a traffick which I little praise. But it may be that the odour of lucre is savory and sweet, of what thing soever it be, and the emperor *Vespasian* did not disdain to receive in his own hands, the tribute which came unto him from the pissing vessels of *Rome*.

Being among those savages, the *Sagamos Cbkoudun* would needs give us the pleasure, in seeing the order and gesture that they hold going to the wars, and made them all to pass before us, which I reserve to speak of in the book following. The town of *Onigoudi* (so I call the dwelling of the said *Cbkoudun*) was a great inclosure upon an hill, compassed about with high and small trees, tied one against another; and within it many cabins, great and small, one of which was as great as a market hall, wherein many households retired themselves; and as for the same where they made their *Tabagy*, it was somewhat less. A good part of the said savages were of *Gachepe*, which is the beginning of the great river of *Canada*; and they told us, that they came from

their dwelling thither in six days, which made me much to marvel, seeing the distance that there is by sea, but they shorten very much their ways, and make great voyages by the means of lakes and rivers, at the end of which being come, in carrying their canoes three or four leagues, they get to other rivers that have a contrary course. All these savages were come thither to go to the wars with *Membertou* against the *Armouchiquois*.

But because I have spoken of this river of *Onigoudi*, in *Monf. de Monts's* voyage, I will not at this time speak more of it. When we returned to our bark, which was at the coming in of the port, half a league off from thence, sheltered by a causey that the sea hath made there; our men, and specially *Capt. Champdore*, that conducted us, were in doubt, lest some mischance should happen unto us, and having seen the savages in arms, thought it had been to do us some mischief, which had been very easy, for we were but two, and therefore they were very glad of our return. After which, the next day came the wizard or soothsayer of that quarter, crying as a mad-man towards our bark; not knowing what he meant, he was sent for in a cock-boat, and came to parly with us, telling us that the *Armouchiquois* were within the woods, which came to assail them, and that they had killed some of their folks that were a hunting; And therefore that we should come a-land to assist them. Having heard this discourse, which according to our judgment, tended to no good, we told him that our journeys were limited, and our victuals also, and that it was behoveful for us to be gone. Seeing himself denied, he said that before two years were come about, they would either kill all the *Normans*, or that the *Normans* should kill them. We mocked him and told him, that we would bring our bark before their fort to ransack them all; but we did not, for we went away that day: and having the wind contrary, we sheltered ourselves under a small island, where we were two days; during which, some went a shooting at mallards for provision; others attended on the cookery. And *Capt. Champdore* and myself, went along the rocks with hammers and chisels, seeking if there were any mines. In doing whereof we found quantity of steel among the rocks, which since molten by *Monf. de Poutrincourt*, who made wedges of it, and it was found very fine steel, whereof he caused a knife to be made, that did cut as a razor, which at our return he shewed to the king.

From thence we went in three days to the isle of *St. Croix*, being often contraried with the winds; and because we had a bad conjecture

The subtilty of an  
*Autumein*  
or savage  
soothsayer.

A mine of  
steel.

*Ménage.* conjecture of the savages, which we did see in great numbers, at the river of *St. Jehn*, and that the troop that was departed from *Port Royal* was yet at *Menane* (an isle between the said *Port Royal* and *St. Croix*) which we would not trust, we kept good watch in the night-time; at which time we did often hear seals voices, which were very like to the voice of owls; a thing contrary to the opinion of them that have said and written that fishes have no voice.

*Seals voices.* Being arrived at the isle of *St. Croix*, we found there the buildings, left there all whole, saving that the store-house was uncovered of one side. We found there yet sack in the bottom of a pipe, whereof we drank, and it was not much the worse. As for gardens, we found there coleworts, sorrel, lettuces, which we used for the kitching. We made there also good pasties of turtle-doves, which are very plentiful in the woods; but the grass is there so high, that one could not find them when they were killed and fallen in the ground. The court was there full of whole casks, which some ill disposed mariners did burn for their pleasures, which thing when I saw, I did abhor, and I did judge, better than before, that the savages were (being less civilized) more humane and honest men, than many that bear the name of Christians, having, during, three years, spared that place, wherein they had not taken so much as a piece of wood, nor salt, which was there in great quantity, as hard as a rock.

*Turtles.* Going from thence, we cast anchor among a great number of confused isles, where we heard some savages, and we did call to them to come to us: They answered us with the like call. Whereunto one of ours replied, *Oüen Kirau?* that is to say, *what are ye?* they would not discover themselves: but the next day *Oagi-*

*The savages of better nature than many Christians.* *A number of isles.* *mont*, the *Sagamos* of this river, came to us, and we knew it was he whom we heard. He did prepare to follow *Memberton* and his troop to the wars, where he was grievously wounded, as I have said in my verses upon this matter. This *Oagimont* hath a daughter about eleven years old, who is very comely, which *Monf. de Poutrincourt* desired to have, and hath oftentimes demanded her of him to give her to the Queen, promising him that he should never want corn, nor any thing else; but he would never descend thereto.

Being entred into our bark he accompanied us, until we came to the broad sea, where he put himself in his shallop to return back; and for us we bent our course for *Port Royal*, where we arrived before day, but we were before our fort, just at the very point that fair *Aurora* began to shew her ruddy cheeks upon the top of our woody hills; every body was yet asleep, and there was but one that rose up, by the continual barking of dogs; but we made the rest soon to awake, by peals of musket shots and trumpets-sound. *Monf. de Poutrincourt* was but the day before arrived from his voyage to the mines, whither we have said that he was to go; and the day before that, was the bark arrived that had carried part of our workmen to *Campseau*. So that all being assembled, there rested nothing more than to prepare things necessary for our shipping. And in this business our water-mill did us very good service, for otherwise there had been no means to prepare meal enough for the voyage, but in the end we had more than we had need of, which was given to the savages, to the end to have us in remembrance.

*Arrival in to Port Royal.*

## C H A P. XVIII.

*The Port de Campseau; our departure from Port Royal; fog of eight days continuance; a rain-bow appearing in the water; the port de Savalet; tillage an honourable exercise; the savages grief at Monf. de Poutrincourt's going away; return into France; voyage to mount St. Michael; fruits of New France presented to the king; a voyage into New France after the said Monf. de Poutrincourt's return.*

*The description of the port de Campseau.* UPON the point that we should take our leave of *Port Royal*, *Monf. de Poutrincourt* sent his men, one after another, to find out the ship at *Campseau*,  
Vol. II.

which is a port, being between seven or eight islands, where ships may be sheltered from winds; and there is a bay of above fifteen leagues depth, and six or seven leagues

leagues broad; the said place being distant from *Port Royal* above one hundred and fifty leagues: We had a great bark, two small ones and a shallop; in one of the small barks some men were shipped that were sent before, and the thirtieth of July the other two went away. I was in the great one, conducted by *Monf. de Champdore*; but *Monf. de Poutrincourt* desirous to see an end of our sowed corn, tarried till it was ripe, and remained there eleven days yet after us. In the mean time, our first journey having been the passage of *Port Royal*, the next day mists came and spread themselves upon the sea, which continued with us eight whole days; during which, all we could do was to get to *Cape de Sable*, which we saw not.

In these *Cimmerian* darkneses, having one day cast anchor in the sea, by reason of the night, our anchor drived in such sort, that in the morning, the tide had carried us among islands, and I marvel that we were not cast away striking against some rocks. But for victuals we wanted for no fish, for in half an hour's fishing we might take cod enough for to feed us a fortnight, and of the fairest and fattest that ever I saw, being of the colour of carps, which I have never known nor noted but in this part of the said *Cape de Sable*; which after we had passed, the tide (which is swift in this place) brought us in a short time as far as to the port of *la Heue*, thinking that we were no further than the *Port du Moutton*: there we tarried two days, and in the very same port we saw the cods bite at the hook. We found there store of red gooseberries, and a *Marcafite* of copper mine; we also made there some trucking with the savages for skins.

From thenceforward we had wind at will, and during that time, it happened once that being upon the hatches, I cried out to our pilot, *Monf. de Champdore*, that we were ready to strike, thinking I had seen the bottom of the sea, but I was deceived by the rainbow, which did appear with all its colours in the water, procured by the shadow, that our bowsprit sail did make over the same, being opposite to the sun; which, assembling its beams within the hollownes of the same sail, as it doth within the clouds, those beams were forced to make a reverberation in the water, and to shew forth this wonder. In the end, we arrived within four leagues of *Campseau*, at a port where a good old man of *St. John de Lus*, called *Capt. Savalet*, received us with all the kindness in the world: and for as much as this port (which is little, but very fair)

hath no name, I have qualified it in my geographical map with the name of *Savalet*. This good honest man told us, that the same voyage was the forty-second voyage that he had made into those parts, and nevertheless the *Newfoundlandmen* do make but one in a year. He was marvelously pleased with his fishing, and told us moreover, that he took every day fifty crowns worth of fish, and that his voyage would be worth one thousand pounds.

He paid wages to sixteen men, and his vessel was of eighty tons, which could carry one hundred thousand dry fishes: he was sometimes vext with the savages that did cabin there, who too boldly and impudently went into his ship and carried away from him what they listed: and for to avoid their troublesome behaviour, he threatened them that we would come thither, and that we would put them all to the edge of the sword if they did him wrong: this did fear them, and they did him not so much harm as otherwise they would have done: notwithstanding, whenever the fishermen came with their shallops full of fish, they did chuse what seemed good unto them, and they did not care for cod, but rather took merlus or whittings, baries or fletans, a kind of very great turbot, which might be worth here in *Paris* above four crowns a-piece, and peradventure six or more, for it is a marvellous good meat, especially when they be great, and of the thickness of six fingers, as are those that be taken there: and it would have been very hard to bridle their insolency, because that for to do it one should be forced to have always weapons in hand, and so the work should be left undone. The good nature and honesty of this man was extended not only to us, but also to all our people that passed by his port, for it was the passage to go and come from *Port Royal*: but there were some of them that came to fetch us home who did worse than the savages, using him as the soldier does the poor peasant or country farmer here; a thing which was very grievous for me to hear.

We were four days there by reason of the contrary wind; then came we to *Campseau*, where we tarried for the other bark, which came two days after us; and as for *Monf. de Poutrincourt*, as soon as he saw that the corn might be reaped, he pulled up some rye, root and all; for to shew here the beauty, goodness and unmeasurable height of the same: he also made gleans of the other sorts of seeds, as wheat, barley, oats, hemp and others, for the same purpose; which was not done by them

Peril.  
Abundance of  
fair cod.

Port de la  
Heue.

Good fishing.

Savalet's  
kindness.

Exceeding  
fair corn.

that have heretofore been in *Brasil* and in *Florida*: wherein I have cause to rejoice, because I was of the company and of the first tillers of that land: and herein I pleased my self the more, when I did set before mine eyes our ancient father *Noah*, a great king, great priest, and great prophet, whose occupation was to husband the ground, both in sowing of corn and planting the vine: and the ancient *Roman* captain, *Seranus*, who was found sowing of his field, when that he was sent for to conduct the *Roman* army: and *Quintus Cincinnatus*, who all dusty did plough four acres of lands, bare-headed and open stomach'd, when the senate's herald brought letters of the dictatorship unto him; in sort, that this messenger was forced to pray him to cover himself, before he declared his embassy unto him. Delighting myself in this exercise, God hath blessed my poor labour, and I have had in my garden as fair wheat as any can be in *France*, whereof the said *Monf. de Poutrincourt* gave unto me a glean, when he came to the said port de *Campsseau*.

Fair  
wheat.

He was ready to depart from *Port Royal*, when *Membertou* and his company arrived victorious over the *Armoucbiquois*: and because I have made a description of this war in *French* verses, I will not here trouble my paper with it, being desirous rather to be brief than to seek out new matter. At the instant request of the said *Membertou* he tarried yet one day; but it was piteous to see at his departing those poor people weep, who had been always kept in hope that some of ours should always tarry with them. In the end, promise was made unto them, that the year following households and families should be sent thither wholly to inhabit their land, and teach them trades for to make them live as we do, which promise did somewhat comfort them. There was left remaining ten hogheads of meal which were given to them, with the corn that we had sown and the possession of the manor, if they would use it, which they have not done; for they cannot be constant in one place and live as they do.

The eleventh of *August*, the said *Monf. de Poutrincourt* departed, with eight in his company from the said *Port Royal* in a shallop, to come to *Campsseau*; a thing marvellously dangerous to cross so many bays and seas in so small a vessel, laden with nine persons, with victuals necessary for the voyage, and reasonable great quantity of other stuff. Being arrived at the port of *Capt. Savalet*, he received them all as kindly as it was possible for him;

and from thence they came to us to the said port of *Campsseau*, where we tarried yet eight days.

The third day of *September* we weighed anchors, and with much ado came we from among the rocks that be about the said *Campsseau*: which our mariners did with two shallops, that did carry their anchors very far into the sea for to uphold our ship, to the end she should not strike against the rocks. Finally, being at sea, one of the said shallops was let go, and the other was taken into the *Jonas*, which besides our lading, did carry one hundred thousand of fish, as well dry as green. We had reasonable good wind until we came near to the lands of *Europe*; but we were not over-cloyed with good cheer, because that (as I have said) they who came to fetch us, presuming we were dead, did cram themselves with our refreshing commodities. Our workmen drank no more wine after we had left *Port Royal*; and we had but small portion thereof, because that which did over abound with us was drank merrily, in the company of them that brought us news from *France*.

The departing from  
New  
France.

The twenty-sixth of *September* we had sight of the *Sorlingues*, which be at the lands end of *Cornwall* in *England*, and the twenty-eighth thinking to come to *St. Malo*, we were forced (for want of good wind) to fall into *Roscoff* in *Basse Bretagne*, where we remained two days and a half refreshing ourselves. We had a savage who wondered very much seeing the buildings, steeples, and wind-mills in *France*; yea also of the women, whom he had never seen clothed after our manner. From *Roscoff* (giving thanks to God) we came with a good wind unto *St. Malo*; wherein I cannot but praise the watchful foresight of our master *Nicholas Martin*, in having so skilfully conducted us in such a navigation, and among so many banks and dangerous rocks, wherewith the coast, from the cape of *Ushant* to *St. Malo* is full. If this man be praise-worthy in this his action, *Capt. Foulques* deserveth no less praises, having brought us through so many contrary winds into unknown lands, where the first foundations of *New France* have been laid.

The fight  
of the  
Sorlingues.

Having tarried three or four days at *St. Malo*, *Monf. de Poutrincourt's* son and age unto myself went to mount *St. Michael*, where we saw the relicks, all saving the buckler of this holy archangel. It was told us that the lord bishop of *Auranches*, had four or five years ago forbidden to shew it any more. As for the building, it meriteth

The voy-  
age unto  
St. Mi-  
chael.



The eighth wonder of the world.

to be called the eighth wonder of the world, so fair and great is it upon the point of one only rock, in the midst of the waves at full sea. True it is, that one may say that the sea came not thither when the said building was made; but I will reply, that howsoever it be it is admirable: the complaint that may be made in this respect is, that so many fair buildings are unprofitable in these our days, as in the most part of the abbies of *France*. And would to God that by some *Archimedes* means, they might be transported into *New France*, there to be better employed to God's service and the king's. At the return we came to see the fishing of oysters at *Cancalle*.

After we had sojourn'd eight days at *St. Malo*, we came in a bark to *Honfleur*, where *Monf. de Poutrincourt's* experience stood us in good stead, who seeing our pilots at their wits end when they saw themselves between the isles of *Jersey* and *Sark* (not being accustomed to take that course, where we were driven by a great wind, east south-east, accompanied with fogs and rain) he took his sea-chart in hand and play'd the part of a pilot in such sort, that we pass'd the *Raz Blanchart* (a dangerous passage for small barks) and we came easily, following the coast of *Normandy*, to *Honfleur*; for which, eternal praises be given to God. *Amen*.

Being at *Paris*, the said *Monf. de Poutrincourt* presented the king with the fruits of the land from whence he came, and especially the corn, wheat, rye, barley and oats, as being the most precious thing that may be brought from what country soever. It had been very fit to vow these first fruits to God, and to place them in some church among the monuments of triumph, with more just cause than the ancient *Romans*, who presented to their country gods and goddesses, *Terminus*, *Seia*, and *Segeſta*, the first fruits of their tillage, by the hands of the priests of the fields instituted by *Romulus*, which was the first order in *New Rome*, who had for a blazon, a hat of the ears of corn.

The said *Monf. de Poutrincourt* had bred ten outards taken from the shell, which he thought to bring all into *France*, but five of them were lost, and the other five he gave to the king who delighted much in them, and they are at *Fontainbleau*.

Privilege of beavers confirmed to *Monf. de Monts*.

Upon the fair shew of the fruits of the said country, the king did confirm to *Monf. de Monts*, the privilege for the trade of beavers with the savages, to the end to give him means to establish his colonies in *New France*; and by this occasion, he sent thither in *March* last families, there to

begin Christian and *French* commonwealths, which God vouchsafe to bless and increase.

The said ships being returned, we have had report by *Monf. de Champdore* and others, of the state of the country which we had left, and of the wonderful beauty of the corn that the said *Monf. de Poutrincourt* had sowed before his departure, together of the grains that be fallen in the gardens, which have so increased, that it is an incredible thing. *Memberton* did gather six or seven barrels of the corn that we had sowed and had yet one left, which he reserved for the *Frenchmen* whom he looked for, who arriving, he saluted with three musket shot and bonfires. When it was laid to his charge that he had eaten our pigeons which we left there, he fell a weeping, and embracing him that told it him, said, that it was the *Macbaraa*, that is to say, the great birds, which are eagles, <sup>Eagles.</sup> which did eat many of them while we were there. Moreover, all, great and small, did enquire how we did, naming every one by his own name, which is a witness of great love.

From *Port Royal*, the said *Champdore* went as far as *Cboüakouet*, the beginning of the *Armouchiquois* land, where he pacified that nation with the *Etechemins*, which was not done without solemnity. For as he had begun to speak of it, the captain, who is now instead of *Olmechin*, named *Asfikou*, a grave man and of a goodly presence, how savage soever he be, demanded that some one of the said *Etechemins* should be sent to him, and that he would treat with him. *Oagimont*, <sup>The savage of the river of St. Croix, was appointed for that purpose, and he would not trust them, dom.</sup> *Sagamos* of the river of *St. Croix*, was appointed for that purpose, and he would not trust them, but under the assurance of the *Frenchmen* he went thither. Some presents were made to *Asfikou*, who, upon the speech of peace began to exhort his people, and to shew them the causes that ought to induce them to hearken unto it; whereunto they condescended, making an exclamation at every article that he propounded to them. Some five years ago, *Monf. de Monts* had likewise pacified those nations, and had declared unto them, that he would be enemy to the first of them that should begin the war and would pursue him. But after his return into *France*, they could not contain themselves in peace. And the *Armouchiquois* did kill a *Souriquois* savage, called *Panoniac*, who went to them for to truck merchandize, which he took at the storehouse of the said *Monf. de Monts*. The war above-mentioned happened by reason of this said murder, under the conduct of *Sagamos Memberton*: the

the said war was made in the very same place where I now make mention, that *Monf. de Champdore* did treat the peace this year. *Monf. Champlain* is in another place, to wit, in the great river of *Canada*, near the place where *Capt. James Quartier* did winter, where he hath fortified himself, having brought thither households, with cattle and divers sorts of fruit-trees: there is store of vines and excellent hemp in the same place where he is, which the earth bringeth forth of itself: he is not a man to be idle, and we expect shortly news of the whole disco-

Cattle,  
fruit-trees,  
vines,  
hemp.

very of this great and incomparable river, and of the countries which it washeth on both sides, by the diligence of the said *Champlain*.

As for *Monf. de Poutrincourt*, his desire is immutable in this resolution to inhabit and adorn his province, to bring thither his family, and all sorts of trades necessary for the life of man. Which, with God's help, he will continue to effect all this present year 1609; and as long as he hath vigour and strength will prosecute the same, to live there under the king's obedience.

## NOVA FRANCIA,

OR A

## DESCRIPTION

OF

## NEW FRANCE.

## BOOK II.

Containing the *Fashions* and *Manner of Life* of the People there; and the *Fertility* of the *Lands* and *Seas* mentioned in the former Book.

## The PREFACE.

ALMIGHTY God, in the creation of this world, hath so much delighted himself in diversity, that whether it be in heaven, or in the earth, either under the same, or in the profound depth of waters, the effects of his might and glory do shine in every place. But the wonder that far exceedeth all others, is, that in one and the self-same kind of creature, I mean in man, are found more variety than in other things created. For if one enters into the consideration of his face, two shall not be found who in every respect do resemble one another; if he be considered in the voice, the same variety shall be found; if in the speech, all nations have their proper and peculiar language whereby one is distinguished from the other: but in manners and fashion of life, there is a marvellous difference, which, without troubling ourselves in crossing the seas to have the experience thereof, we see visibly in our very neighbourhood. Now forasmuch as it is a small matter to know, that people differ from us in customs and manners, unless we know the particularities thereof, a small thing is it likewise to know but that which

is near to us; but the fair science is, to know the manner of life of all nations of the world, for which reason Ulysses hath been esteemed, because he had seen much and known much. It hath seemed necessary unto me, to exercise myself, in this second book, upon this subject, in that which toucheth the nations spoken of by us, seeing that I have tied myself unto it, and that it is one of the best parts of an history, which without it would be defective, having but slightly and casually handled hereabove those things that I have reserved to speak of here. Which also I do, to the end, if it please God to take pity of those poor people, and to work by his holy spirit, that they be brought into his fold, their children may know hereafter what their fathers were, and bless them that have employed themselves in their conversion, and reformation of their uncivility. Let us therefore begin with man from his birth, and having in gross marked out what the course of his life is, we will conduct him to the grave, there to leave him to rest, and also to repose ourselves.

CHAP.

CHAP. I.

Of the nativity of man.

THE author of the book of *Wisdom*, called *Solomon's*, witnesseth unto us a most true thing, that, *All men have a like entrance into the world, and the like going out*; but each several people hath brought some ceremonies, after these were accomplished: for some have wept, seeing the birth of man upon this worldly theatre; others have rejoiced at it, as well because nature hath given to every creature a desire to preserve his own kind, as for that, man having been made mortal by sin, he desireth to be in some sort restored again to that lost right of immortality, and to leave some visible image issued from him, by the generation of children. I will not here discourse upon every nation, for it would be an infinite thing, but I will say that the *Hebrews*, at the nativity of their children, did make some particular ceremonies unto them, spoken of by the prophet *Ezekiel*, who having in charge to make a demonstration to the city of *Jerusalem*, of her own abomination, doth reproach unto her, saying, that she is issued and born out of the *Canaanians* country, that her father was an *Amorite*, and her mother an *Hittite*; and, as for thy birth, says he, in the day that thou wast born thy navel was not cut, neither was thou washed in water to soften thee, nor salted with salt, nor, any

wife, swaddled in clouts. The *Cimbri* did put their new born children into the snow to harden them; and the *Frenchmen* did plunge theirs into the river *Rhine*, to know if they were legitimate; for if they did sink unto the bottom, they were esteemed bastards, and if they did swim on the water they were legitimate; meaning as it were that *Frenchmen* ought naturally to swim upon the waters. As for our savages of *New France*, when that I was there, thinking nothing less than on this history, I took not heed of many things, which I might have observed; but yet I remember, that as a woman was delivered of her child, they came into our fort, to demand very instantly for some grease or oil, to make the child to swallow it down before they give him the dug or any food. They can render no reason for this, but that it is a custom of long continuance: whereupon I conjecture that the devil, who hath always borrowed ceremonies from the church, as well in the ancient as in the new law, would, that his people, so do I call them that believe not in God, and are out of the communion of saints, should be anointed like to God's people, which unction he hath made to be inward, because the spiritual unction of the Christians is so.

CHAP. II.

Of the imposition of names.

AS for imposition of names, they give them by tradition, that is to say, they have great quantity of names, which they chuse and impose on their children; but the eldest son commonly beareth his father's name, adding at the end some diminutive; as the eldest of *Membertou*, shall be called *Membertouchis*, as it were the lesser or the younger *Membertou*; as for the younger son, he beareth not the father's name, but they give him such name as they list; and he that is born after him shall bear his name, adding a syllable to it; as the younger of *Membertou* is called *Astaudin*, he that cometh after is called *Astaudinecb*. So *Memembourre* had a son named *Semcoud*, and his younger was called *Semcoudecb*. It is not for all

that a general rule to add this termination *ecb*. For *Panoniack's* younger son, of whom mention is made in *Membertou's* war against the *Armoucbiquois*, which I have described in the *musés of New France*, was called *Panoniagues*; so that this termination is done according as the former name requireth it. But they have a custom that when this elder brother, or father is dead, they change names, for to avoid the sorrow that the remembrance of the deceased might bring unto them. This is the cause, why after the decease of *Memembourre* and *Semcoud*, that died this last winter, *Semcoudecb* hath left his brother's name, and hath not taken that of his father, but rather hath made himself to be called *Paris*, because he dwelt in *Paris*. And after *Panoniack's*

The dignity of elder  
ship or first  
born.

The  
changing  
of names.

*noniacs's* death, *Panoniagues* forsook his name, and was, by one of our men called *Roland*, which I find evil and indiscreetly done, so to prophane Christians names, and to impose them upon infidels; as I remember of another that was called *Martin*. *Alexander* the great, though he was an heathen, would not that any should bear his name, unless he should render himself worthy thereof by virtue. And, as one day a foldier, bearing the name of *Alexander*, was accused before him to be voluptuous and lecherous, he commanded him, either to forsake that name, or to change his life.

The *Brasileans*, as *John de Leri* saith, whom I had rather follow in that which he hath seen, than a *Spaniard*, impose names to their children of the first thing that cometh before them, as if a bow and string come to their imagination, they will call their child *Ourapacen*, which signifyeth a bow and string, and so consequently, In regard of our savages, they have at this day names without signification, which peradventure in the first imposing of them,

did signify something, but as the tongues do change, the knowledge thereof is lost. Of all the names of them, that I have known, I have learned none, saving that *Cbkoudun*, signifyeth a trout; and *Oigoudi*, the name of the river of the said *Cbkoudun*, which signifyeth to see. It is very certain, that names have not been imposed, to what thing soever, without reason; for *Adam* gave the name to every living creature, according to the property and nature thereof; and consequently names have been given to men signifying something; as *Adam* signifyeth man, or, *that which is made of earth*; *Eve*, signifyeth, *the mother of all living*; *Abel*, weeping; *Cain*, possession; *Jesus*, a saviour; *Devil*, a slanderer; *Satan*, an adversary, &c. Among the *Romans* some were called *Lucius*, because they were born at the break of day; others *Cesar*, for that the mothers belly was cut at the birth of him that first did bear this name; In like manner *Lentulus*, *Piso*, *Fabius*, *Cicero*, &c. all nick names, given by reason of some accident, like our savages names, but with some more judgment.

### CHAP. III.

#### *Of the feeding of their children.*

ALMIGHTY God, shewing a true mother's duty, saith by the prophet *Isaiab*, *Can a woman forget her child, and not have compassion on the son of her womb?* This pity which God requireth in mothers, is to give the breast to their children, and not to change the food which they have given unto them before their birth. But at this day, the most part make their breasts to serve for allurements to whoredom; and being willing to set themselves at ease, free from the children's noise, do send them into the country, where peradventure they be changed, or given to bad nurses, whose corruption and bad nature they suck with their milk; and from thence come the changelings, weak and degenerate from the right stock, whose names they bear. The savage women bear a greater love than that towards their young ones; for none but themselves do nourish them; and that is general throughout all the *West Indies*; likewise their breasts are no baits of love, as in these our parts, but rather, love in those lands is made by the flame that nature kindleth in every one, without annexing any arts to it, either by painting, amorous poisons, or otherwise. And for this manner of nursing their children, are the an-

cient *German* women praised by *Tacitus*, because that every one did nurse their children with her own breasts, and would not have suffered that another besides themselves should give suck to their children. Now our savage women do give unto them, with the dug, meats which they use, having first well chewed them; and so by little and little bring them up. As for the swaddling of them, they that dwell in hot countries, and near the *Tropicks*, have no care of it, but leave them free, unbound. But drawing towards the north, the mothers have an even smooth board, like the covering of a drawer or cupboard, upon which they lay the child wrapped in a beaver furr; unless it be too hot, and tied thereupon with some swaddling band, whom they carry on their backs, their legs hanging down; then being returned into their cabins they set them, in this manner up straight against a stone or something else. And as in these our parts, one gives small feathers and gilt things to little children, so they hang a quantity of beads and small square toys, diversly coloured, in the upper part of the said board or plank, for the decking of theirs.

### CHAP.



## C H A P. IV.

*Of their love towards their children.*

**T**HAT which we have said even now is a part of true love, which doth shame the Christian women. But after the children be weaned, and at all times, they love them all, observing this law, that nature hath grafted in the hearts of all creatures, except in lewd slippery women, to have care of them. And when it is question to demand of them some of their children, I speak of the *Souriquois*, in whose land we dwell, for to bring them into *France*, they will not give them; but if any one of them doth yield unto it, presents must be given unto him, besides large promises. We have already spoken of this at the end of the 17th chapter. So then I find that they have wrong to be called barbarous, seeing that the ancient *Romans* were far more barbarous than they who oftentimes sold their children for to have means to live. Now that which causeth them to love their children more than we do in these parts, is, that they are the maintenance of their fathers in their old age; whether it be to help them to live, or to defend them from their enemies: and nature conserveth wholly in them her right in this respect; by reason whereof, that which they wish most is to have number of children, to be thereby so much the mightier, as in the first age of the world, when virginity was a thing reprobable, because of God's commandment to men and women to increase, multiply and replenish the earth; but after it was filled, this love waxed marvellous cold, and children began to be a burthen to fathers and mothers, whom many have had in disdain, and have very often procured their death. Now is the way open for *France*

The cause  
why the  
savages  
love their  
children  
more than  
we do in  
these parts.

to have a remedy for the same; for if it please God to guide and prosper the voyages of *New France*, whosoever in these parts shall find himself oppressed, may pass thither, and there end his days in rest, and that without feeling any poverty. Or if any one findeth himself over-burthened with children, he may send half of them thither, and with a small portion they shall be rich, and possess the land, which is the most assured condition of this life. For we see at this day, labour and pain in all vocations, yea, in them of the best sort, which are often crossed through envy and wants; others will make a hundred capings and crouchings for to live, and yet they do but pine away. But the ground never deceiveth us, if we earnestly cherish her; witness the fable of him, who by his last will and testament, did declare to his children that he had hidden a treasure in his vineyard, and as they had well and deeply digged and turned it they found nothing, but the year being come about, they gathered so great a quantity of grapes, that they knew not where to bestow them. So through all the holy scripture, the promises that God maketh to the patriarchs *Abraham*, *Isaac*, and *Jacob*, and afterwards to the people of *Israel*, by the mouth of *Moses*, are, That they shall possess the land, as a certain heritage that cannot perish, and where a man hath wherewith to sustain his family, to make himself strong and to live in innocency; according to the speeches of the ancient *Cato*, who did say, that commonly husbandmen, or farmers sons be valiant and strong and do think on no harm.

## C H A P. V.

*Of their religion.*

**M**AN being created after the image of God, it is good reason that he acknowledge, serve, worship, praise and bless his creator; and that therein he employ his whole desire, his mind, his

strength and his courage. But the nature of man having been corrupted by sin, this fair light that God had first given unto him, hath been so darkened, that he is become thereby to lose the knowledge of his

his beginning. And for as much as God sheweth not himself unto us by a certain visible form, as a father or a king might do, man finding himself overcome with poverty and infirmity, not settling himself to the contemplation of the wonders of this Almighty workman, and to seek him as he ought to be sought for; with a base and brutish spirit miserably hath he forged to himself gods, according to his own fancy; and there is nothing visible in the world, but hath been deify'd in some place or other; yea even in that rank and degree, imaginary things have also been put, as virtue, hope, honour, fortune, and a thousand such like things. *Item* infernal gods, and sicknesses, and all sorts of plagues, every one worshipping the things that he stood in fear of. But notwithstanding, though Tully hath said, speaking of the nature of the gods, that that there is no nation so savage, or brutish, nor so barbarous, but is seasoned with some opinion of them; yet there have been found, in these later ages, nations that have no feeling thereof at all; which is so much the stranger; that among them, there were, and yet are, idolators, as in *Mexico* and *Virginia*. If we will, we may add hereunto *Florida*; and notwithstanding, all being well considered, seeing the condition both of the one and of the other is to be lamented; I give more praise to him that worshippeth nothing, than to him who worshippeth creatures without either life or sense; for at least, as bad as he is, he blasphemeth not, and giveth not the glory due to God to another, living (indeed) a life not much differing from brutishness; but the same is yet more brutish that adoreth a dead thing, and putteth his confidence in it. And besides, he which is not stained with any bad opinion, is much more capable of true adoration, than the other; being like to a bare table, which is ready to receive what colour soever one will give to it. For when any people hath once received a bad impression of doctrine, one must root it out from them before another may be placed in them. Which is very difficult, as well for the obstinacy of men, which do say, our fathers have lived in this sort; as for the hindrance that they give them which do teach them such a doctrine, and others whose life dependeth thereupon, who do fear that their means of gain be taken from them; even as that *Demetrius* the silver-smith, mentioned in the *Acts* of the apostles. This is the reason why our savages of *New*

Idolators  
in *Virgi-  
nia*.

*France* will be found more easy to receive the Christian doctrine, if once the province be thoroughly inhabited. For (that we may begin with them of *Canada*) *James Quartier*, in his second relation, reciteth that which I have said a little before, in these words, which are not here laid down in the former book.

"This said people (saith he) hath not any belief of God (that may be esteemed) for they believe in one, whom they call *Cudoiagni*, and say, that he often speaketh to them, and telleth them what weather shall fall out. They say that when he is angry with them he casteth dust in their eyes. They believe also, that when they die they go up into the stars; and afterwards they go into fair green fields, full of fair trees, flowers and rare fruits. After they had made us to understand these things, we shewed them their error; and that their *Cudoiagni* is an evil spirit that deceiveth them, and that there is but one God, which is in heaven, who doth give unto us all, and is creator of all things, and that in him we must only believe, and that they must be baptized, or go into hell. And many other things of our faith were shewed them; which they easily believed, and called their *Cudoiagni*, *Agoiuda* \*. So that many times they requested our captain to cause them to be baptized, and the said lord (that is to say, *Donnacona*) *Taiguragni*, *Domagaia*, with all the people of their town came thither for that purpose; but because we knew not their intent and desire, and that there was no body to instruct them in the faith; we excused ourselves to them for that time, and bad *Taiguragni* and *Domagaia* to make them understand that we would return another voyage, and would bring priests with us and *Cbrême*, telling them, for an excuse, that one cannot be baptized without the said *Cbrême*, which they did believe. And they were very glad of the promise which the captain made them to return, and thanked them for it.

*Monf. Champlain*, having of late made the same voyage which the Capt. *James Quartier* had made, did discourse with savages, that be yet living, and reporteth the speeches that were between him and certain of their *Sagamos*, concerning their belief in spiritual and heavenly things, which I have thought good (being incident to this matter) to insert here. His words are these. "The most part of them be people without law, according as I could see and inform my self, by

The savages only to be converted to the Christian religion.

The savages religion in *Canada*.

People easily to be converted.

\* *Agoiuda* signifieth wicked.

The savages  
believe  
and faith.

“ the said great *Sagamos*, who told me  
“ that they verily believe there is one  
“ God, who hath created all things. And  
“ then I asked him, seeing that they be-  
“ lieve in one only God ; by what means  
“ did he place them in this world, and  
“ from whence they were come ? He  
“ answered me, that after God had made  
“ all things, he took a number of arrows,  
“ and did stick them into the ground,  
“ from whence men and women sprung  
“ up, which have multiplied in the world  
“ until now, and that mankind grew by  
“ that means. I answered him, that  
“ what he said was false ; but that indeed  
“ there was one only God, who had  
“ created all things both in heaven and  
“ earth. Seeing all these things so perfect,  
“ and being no body that did govern in  
“ this world, he took slime out of the  
“ earth, and created thereof our first fa-  
“ ther *Adam* : and while he did sleep,  
“ God took one of his ribs, and formed  
“ *Eve* thereof, whom he gave to him for  
“ company, and that this was the truth  
“ that both they and we were made by  
“ this means, and not of arrows, as they  
“ did believe. He said nothing more to  
“ me, but that he allowed better of my  
“ speech than of his own. I asked him  
“ also if he believed not that there were  
“ any other but one only God ? He said  
“ unto me that their belief was ; there  
“ was one only God, one son, one mo-  
“ ther, and the sun, which were four.  
“ Notwithstanding, that God was over  
“ and above all ; but that the son was  
“ good, and the sun, by reason of the  
“ good which they received of them :  
“ as for the mother, she was naught and  
“ did eat them, and that the father was  
“ not very good. I shewed him his er-  
“ ror according to our faith, whereunto  
“ he gave some credit. I demanded of  
“ him if they never saw nor heard their  
“ ancestors say that God was come into  
“ the world ; he told me he had not  
“ seen him, but that anciently there were  
“ five men, who travelling towards the  
“ setting of the sun, met with God,  
“ who demanded of them, whither go  
“ ye : they answered, we go to seek for  
“ our living : God answered them, you  
“ shall find it here. But they passed  
“ further, not making any account of  
“ that which God had said unto them ;  
“ who took a stone and therewith touched  
“ two of them, who were turned into  
“ stones ; and he said again to the three  
“ others, whither go ye ; and they an-  
“ swered as at the first time ; and God  
“ said unto them again, pass no further,  
“ you shall find it here ; and seeing that  
“ they found no food they passed further :  
“ and God took two staves, and touch-  
“ ed therewith the two foremost, who

“ were transformed into staves. But the  
“ fifth man stayed and would pass no  
“ further ; and God asked him again,  
“ whither goest thou ; who made answer, I  
“ go to seek for my living ; and God  
“ told him, tarry and thou shalt find it ;  
“ and he stayed without passing any fur-  
“ ther. And God gave him meat, and  
“ he did eat of it ; and after he had made  
“ good cheer he returned among the  
“ other savages, and told them all that  
“ you have heard. He also told me,  
“ that at another time there was a man  
“ who had store of tobacco (which is an  
“ herb the smoke whereof they take) and  
“ that God came to this man and asked  
“ him where his pipe was ; the man took  
“ his tobacco-pipe and gave it to God,  
“ who drank very much tobacco. After  
“ he had taken well of it, God brake the  
“ said tobacco-pipe into many pieces,  
“ and the man asked him, why hast thou  
“ broken my tobacco-pipe, and thou  
“ seest well that I have none other. And  
“ God took one which he had, and gave  
“ it him, saying unto him ; lo, here is one  
“ which I give to thee ; carry it to thy  
“ great *Sagamos*, let him keep it ; and if he  
“ keep it well, he shall not want any  
“ thing, nor any of his companions :  
“ the said man took the tobacco-pipe,  
“ which he gave to his great *Sagamos*,  
“ who (whilst he had it) the savages  
“ wanted for nothing in the world ; but  
“ that since the said *Sagamos* had lost this  
“ tobacco-pipe, which is the cause of the  
“ great famine which sometimes they  
“ have among them. I demanded of  
“ him, whether he did believe all that ;  
“ he told me yes, and that it was true.  
“ Now I believe that that is the cause why  
“ they say that God is not very good.  
“ But I replied and said unto him, that  
“ God was all good, and that without  
“ doubt it was the devil that had shewed  
“ himself to those men, and that if they  
“ did believe in God as we do, they should  
“ want nothing that should be needful for  
“ them. That the sun which they saw,  
“ the moon and the stars, were created  
“ by the same great God, who hath  
“ made both heaven and earth, and  
“ that they have no power, but that  
“ which God hath given them ; that we  
“ believe in that great God, who by his  
“ goodness did send unto us his dearly  
“ beloved son, who being conceived by  
“ the Holy Ghost, took human flesh with-  
“ in the virgin womb of the Virgin  
“ *Mary*, having been thirty-three years  
“ on earth working infinite miracles, rais-  
“ ing up the dead, healing the sick, dri-  
“ ving out devils, giving sight to the  
“ blind, shewing unto men the will of  
“ God his father, for to serve, honour  
“ and

“ and worship him, hath spilled his blood, and suffered death and passion for us, and for our sins, and redeemed mankind, being buried and risen again, went down into hell, and ascended up into heaven, where he sitteth at the right hand of God his Father. That this was the belief of all Christians which do believe in the Father, in the Son, and in the Holy Ghost; which be not for all that three Gods, but are one self same and one only God, and one Trinity, wherein there is nothing before nor after, nothing greater nor less. That the Virgin *Mary*, mother to the Son of God, and all men and women that have lived in this world, doing God's commandments, and suffered martyrdom for his name, and who, by the permission of God, have wrought miracles, and are Saints in heaven in his paradise, pray all for us unto this great divine majesty, to pardon us our faults and sins, which we do against his law and commandments: and so by the saints prayers in heaven, and by our own that we make to his divine majesty, he giveth us what we have need of, and the devil hath no power over us; and can do us no hurt. That if they had this belief they should be even as we are. That the devil should not be able to do them any more harm, and they should not want what should be needful for them. Then the said *Sagamos* said unto me, that he granted all that I said: I demanded of him what ceremony they used in praying to their God; he told me that they used no other ceremony, but that every one did pray in his heart as he would. This is the cause why, I believe there is no law among them, neither do they know what it is to worship or pray to God, and live the most part as brute beasts; and I believe that in short time they might be brought to be good Christians, if one would inhabit their land, which most of them do desire. They have among them some savages whom they call *Pilotoua*, who speak visibly to the devil; and he telleth them what they must do, as well for wars as for other things; and if he should command them to go and put any enterprize in execution, or to kill a Frenchman or any other of their nation, they will immediately obey to his command. They believe also that all their dreams are true; and indeed, there be many of them which do say that they have seen and dreamed things that do happen, or shall come to pass. But to speak thereof in truth they be visions of the devil, who doth deceive and seduce them.” So far *Monf. Cham-*

*leins's* report. As for our *Souriquois*, and other their neighbours, I can say nothing else, but that they are destitute of all knowledge of God, have no adoration, neither do they make any divine service, living in a pitiful ignorance; which ought to touch the hearts both of Christian princes, and prelates, who very often do employ upon frivolous things that which would be more than sufficient to establish there many colonies, which would bear their names, about whom these poor people would flock and assemble themselves. I do not say they should go thither in person, for their presence is here more necessary, and besides every one is not fit for the sea; but there are so many persons well disposed that would employ themselves on that, if they had the means; they then that may do it are altogether unexcusable. Our present age is fallen, as one might say, into an *astorgie*, wanting both love and Christian charity, and retain almost nothing of that fire which kindled our fathers either in the time of our first kings, or in the time of the *croisades* for the *Holy Land*; yea contrariwise if any venture his life, and that little means he hath, upon this generous Christian work, the most part do mock him for it, like to the *salamander*, which doth not live in the midst of flames, as some do imagine, but is of so cold a nature that she killeth them by her coldness. Every one would run after treasures, and would carry them away without pains-taking, and afterward to live frolick; but they come too late for it; and they should have enough if they did believe, as is meet to do, in him that hath said; *Seek first the kingdom of God, and all these things shall be given unto you over and above.*

Let us return to our savages, for whose conversion it resteth unto us to pray to God, that it will please him to open the means to make a plentiful harvest, to the further manifestation of the gospel; for ours, and generally all those people, even as far as *Florida* inclusively, are very easy to be brought to the Christian religion, according as I may conjecture of them which I have not seen, by the discourse of histories. But I find that there shall be more facility in them of the nearer lands, as from cape *Breton* to *Mallebarre*, because they have not any shew of religion (for I call not religion unless there be some *latritia* and divine service) nor tillage of ground, at least as far as *Cboüakoei*, which is the chiefest thing that may draw men to believe as one would, by reason that out from the earth cometh all that which is necessary for the life, after the general use we have of the other elements. Our life hath chiefly need of meat, drink and clothing. These people

A lesson for Christian princes and prelates.

To all sorts and degrees of people.

The right means to bring the savages to one's devotion.

ple, as one may say, have nothing of all that, for it is not to be called covered, to be always wandering and lodged under four stakes, and to have a skin upon their back : neither do I call eating and living, to eat all at once and starve the next day, not providing for the next day : whosoever then shall give bread and cloathing to this people, the same shall be, as it were, their God, they will believe all that he shall say to them. Even as the patriarch *Jacob* did promise to serve God if he would give him bread to eat and garments to cover him. God hath no name ; for all that we can say cannot comprehend him ; but we call him God because he giveth : and man in giving may, by resemblance, be called God. *Cause*, saith *St. Gregory Nazianzen*, *that thou best a God towards the needy, in imitating God's mercifulness*. For man hath nothing so divine in him as benefits. The heathen have known this, and, amongst others, *Pliny*, when he saith, that it is a great sign of divinity in a mortal man, to help and aid another mortal man. These people then enjoying the fruits of the use of trades and tillage of the ground, will believe all that shall be told them, *in auditum auris*, at the first voice that shall sound in their ears ; and of this have I certain proofs, because I have known them wholly disposed thereunto by the communication they had with us ; and there be some of them that are Christians in mind, and do perform the acts of it, in such wise as they can, though they be not baptised, among whom I will name *Chkoudun*, captain, alias *Sagamos*, of the river of *St. John*, mentioned in the beginning of this work, who, whensoever he eateth, lifteth up his eyes to heaven, and maketh the sign of the cross, because he hath seen us do so ; yea, at our prayers he did kneel down as we did : and because he hath seen a great cross planted near to our fort, he hath made the like at his house, and in all his cabins ; and carrieth one at his breast, saying, that he is no more a savage, and acknowledging plainly, that they are beasts (so he saith in his language) but that he is like unto us, desiring to be instructed. That which I say of this man, I may affirm the same almost of all the others ; and though he should be alone, yet he is capable, being instructed, to bring in all the rest.

The *Armouchiquois* are a great people, which have likewise no adoration ; and being settled, because they manure the ground, one may easily make a congregation of them, and exhort them to that which is for their salvation. They are vicious and bloody men, as we have said heretofore ; but this infolency proceeds for that they feel themselves strong, by reason

of their multitude, and because they live more at ease than the others, reaping the fruits of the earth. Their country is not yet well known, but in that small part that we have discovered, I find they have conformity with them of *Virginia*, except in the superstition and error in that which concerneth our subject, for as much as the *Virginians* do begin to have some opinion of a superior thing in nature which governeth here this world. They believe in many gods, as an *English* historian that dwelt there reporteth, which they call *Mon-*  
*toac*, but of sundry sorts and degrees. One alone is chief and great, who hath ever been, who purposing to make the world, made first other gods, for to be means and instruments wherewith he might serve himself in the creation and in the government ; then afterwards the sun, the moon, and the stars, as demy-gods, and instruments of the other principal order. They hold that the woman was first made, which by conjunction with one of the gods had children. All these people do generally believe the immortality of the soul, and that after death good men are in rest, and the wicked in pain : now them that they esteem to be the wicked are their enemies, and they the good men ; in such sort, that, in their opinion, they shall all after death be well at ease, and especially when they have well defended their country, and kill'd many of their enemies. And as touching the resurrection of the bodies, there are yet some nations in those parts that have some glimpse of it : for the *Virginians* do tell tales of certain men risen again, which say strange things : as of one wicked man, who after his death had been near to the mouth of *Popogusso*, which is their hell, but a god saved him, and gave him leave to come again into the world, for to tell his friends what they ought to do for to avoid the coming into this miserable torment. *Item*, that year that the *Englishmen* were there, it came to pass within sixty leagues off from them, as said the *Virginians*, that a body was unburied, like to the first, and did shew, that being dead in the pit, his soul was alive, and had travelled very far, thorough a long and large way, on both sides of which did grow very fair and pleasant trees bearing the rarest fruits that can be seen ; and that, in the end, he came to very fair houses, near to the which he found his father, which was dead, who expressly commanded him to return back, and to declare unto his friends the good which it becometh them to do for to enjoy the pleasures of this place ; and that after he had done his message he should come thither again. The general history of the *West-Indies* reporteth, that before the coming of the *Spaniards* into

The religion of the *Virginians*

Fabulous tales of the resurrection.

*Peru*, they of *Cusco* and thereabout, did likewise believe the resurrection of the bodies. For seeing that the *Spaniards*, with a cursed avarice opening the sepulchres for to have the gold and the riches that were in them, did cast and scatter the bones of the dead here and there, they prayed them not to scatter them so, to the end that the same should not hinder them from rising again: which is a more perfect belief than that of the *Sadducees*, and of the *Greeks*, which the gospel and the acts of the apostles witness unto us that they scoffed at the resurrection, as also, almost all the heathen antiquity hath done.

Some of our western *Indians*, expecting this resurrection, have esteemed that the souls of the good did go into heaven, and them of the wicked into a great pit or hole, which they think to be far off towards the sun setting, which they call *Popogusso*, there to burn for ever: and such is the belief of the *Virginians*: The others, as the *Brazilians*, that the wicked go with *Aignan*, which is the evil spirit that tormenteth them; but as for the good, that they went behind the mountains to dance and make good cheer with their fathers. Many of the ancient Christians, grounded upon certain places of *Esdra*s, of *St. Paul*, and others, have thought that after death our souls were sequestered into places under the earth, as in *Abraham's* bosom, attending the judgment of God: and there *Origen* hath thought that they are as in a school of souls, and place of instruction, where they learn the causes and reasons of the things they have seen on the earth, and by reasoning make judgments of consequences of things past, and of things to come. But such opinions have been rejected by the resolution of the doctors of the *Sorbonne* in the time of king *Philip* the fair, and since by the council of *Florence*. Now if the Christians have held that opinion, is it much to these poor savages to be entred in those opinions that we have recited of them?

As concerning the worshipping of their gods, of all them that be out of the *Spanish* dominion, I find none but the *Virginians* that use any divine service, unless we will also comprehend therein, that which the *Floridians* do, which we will recite hereafter. They then represent their gods in the shape of a man, which they call *Kevnasouuck*. One only is named *Kevuas*. They place them in houses and temples, made after their fashion, which they call *Machicomuck*, wherein they make their prayers, singing and offering to those gods. And seeing we are fallen to speak of infidels, I praise rather the ancient *Romans* who were above 173 years without any images of gods, as *St. Augustin* saith, *Numa Pom-*

*ilius* having wisely forbidden to make any, because that such a foolish and senseless thing made them to be despised, and from this contempt came, that the people did cast out all fear, nothing being better than to worship them in spirit seeing they are spirits. And indeed *Pliny* saith, *That there is nothing which sheweth more the weakness of man's wit, than to seek to assign some image or figure to God; for in what part soever that God sheweth himself he is all sense, all sight, all bearing, all soul, all understanding; and, finally, he is all of himself without using any organ.* The ancient *Germans* instructed in this doctrine, not only did admit no images of their gods, as saith *Tacitus*, but also would not that they should be drawn or painted against the walls, nor set in any human form, esteeming that to derogate too much from the greatness of the heavenly power. It may be said among us, that figures and representations are the books of the unlearned; but leaving disputations aside, it were fitting that every one should be wise and well instructed, and that no body should be ignorant.

Our *Souriquois* and *Armenchiquois* savages have the industry both of painting and carving, and do make pictures of beasts, birds, and men, as well in stone as in wood, as prettily as good workmen in these parts; and notwithstanding they serve not themselves with them in adoration, but only to please the sight, and the use of some private tools, as in tobacco-pipes. And in that, as I have said at the first, though they be without divine worship, I praise them more than the *Virginians*, and all other sorts of people, which, more beasts than the very beasts, worship and reverence senseless things.

*Capt. Laudonniere* in his history of *Florida*, saith, that they of that country have no knowledge of God, nor of any religion, but of that which appeareth unto them, as the sun and moon; to whom, nevertheless, I find not in all the said history that they make any adoration, saving that when they go to war, the *Paracousi* maketh some prayer to the sun for to obtain victory, and which being obtained he yieldeth him praises for it, with songs to the honour of him, as I have more particularly spoken in the 10th chapter of my first book. And, notwithstanding, *Monf. de Belleforest* writeth to have taken from the said history that which he mentioneth of their bloody sacrifices, like to them of the *Mexicans*, assembling themselves in one field, and setting up their lodges, where after many dances and ceremonies, they lift up in the air and offer to the sun him upon whom the lot is fallen to be sacrificed. If he be bold in this thing, he presumeth no less where he



he writeth the like of the people of *Canada*, whom he maketh sacrificers of human bodies, although they never thought on it. For if Capt. *James Quartier* hath seen some of their enemies heads, dressed like leather, set upon pieces of wood, it doth not follow that they have been sacrificed, but it is their custom to do so, like to the ancient *Gaulois*, that is to say, to take off the heads of their enemies whom they have killed, and to set them up in, or without their cabins as a trophy; which is usual thorough all the *West-Indies*.

To return to our *Floridians*. If any one will call the honour they do to the sun, to be an act of religion, I will not contrary him. For in the old time of the golden age, when that ignorance found place amongst men, many (considering the admirable effects of the sun and of the moon, wherewith God useth to govern things in this low world) attributed unto them the reverence due to the creator: and this manner of reverence is expounded unto us by *Job*, when he saith: *If I have beheld the sun in his brightness, and the moon running clear; and if my heart hath been seduced in secret, and my mouth hath kissed my hand, this also had been an iniquity to be condemned, for I had denied the great God above.* As for the hand kissing it is a kind of reverence which is yet observed in doing homages. Not being able to touch the sun, they stretched forth their hands towards it, then kissed it: or they touched his idol, and afterwards did kiss the hand that had touched it. And into this idolatry did the people of *Israel* sometimes fall, as we see in *Ezekiel*.

*Brazilians*. In regard of the *Brazilians*, I find by the discourse of *John de Leri*, whom I had rather follow than a *Spanish* author, in that which he hath seen, that not only they are like unto ours, without any form of religion or knowledge of God, but that they are so blind and hardened in their anthropophagy, that they seem to be in no wise capable of the Christian doctrine. Also they are visibly tormented and beaten by the devil, which they call *Aignan*, and with such rigour, that when they see him come, sometimes in the shape of a beast, sometimes of a bird, or in some strange form, they are, as it were, in despair: which is not with the other savages, more hitherward, towards *Newfoundland*, at least, with such rigour. For *James Quartier* reporteth, that he casteth earth in their eyes, and they call him *Cudouagni*; and there where we were, where they call him *Aoutem*, I have sometimes heard that he had scratched *Membertou*, being then, as it were, a kind of toothfayer of the country. When one

tells the *Brazilians* that one must believe in God, they like that advice well enough, but by and by they forget their lesson and return again to their own vomit, which is a strange brutishness, not to be willing at the least to redeem themselves from the devil's vexation, by religion; which maketh them inexcusable, seeing also they have some memory remaining in them of the general flood, and of the gospel, if it be so that their report be true, for they make mention in their songs that the waters being once overflowed, did cover all the earth, and all men were drowned, except their grandfathers, who saved themselves upon the highest trees of their country: and of this flood other savages, mentioned by me elsewhere, have also some tradition. As concerning the gospel, the said *de Leri* saith, that having once found occasion to shew unto them the beginning of the world, and how 'tis meet to believe in God, and their miserable condition, they gave ear unto him with great attention, being all amazed for that which they had heard; and that, thereupon, an ancient man, taking upon him to speak, said, that in truth he had recited wonderful things unto them, which made him to call to mind that which many times they had heard of their grandfathers, that of a long time thence a *mair*, that is to say, a stranger, cloathed and bearded like to the *Frenchmen*, had been there, thinking to bring them to the obedience of the God which he declared unto them, and had used the like exhortation unto them; but that they would not believe him: and, therefore, there came another thither, who, in sign of a curse, gave them their armours, wherewith since they have killed one another: and that there was no likelihood they should forsake that manner of life, because that all their neighbour nations would mock them for it.

But our *Souriquois*, *Canadians*, and their neighbours, are not so hardened in their wicked life; no, neither the *Virginians* nor *Floridians*, but will receive the Christian doctrine very easily, when it shall please God to stir up them that be able to succour them, neither are they visibly tormented, beaten, and torn by the devil, as this barbarous people of *Brazil*, which is a strange malediction, more particular unto them than to other nations of those parts: which maketh me believe that the voice of the apostles may have reached so far, according to the saying of the said old ancient man, to which having stopped their ears, they bear a particular punishment for it, not common to others, which peradventure have never heard the word of God, since the universal flood, whereof all those nations,

in

in more than three thousand leagues of ground have an obscure knowledge, which hath been given them by tradition from father to son.

## C H A P. VI.

*Of the soothsayers and masters of the ceremonies among the Indians.*

I Will not call, as some have done, by the name of priests, them that make the ceremonies and invocations of devils among the *West-Indians*, but in as much as they have the use of sacrifices and gifts that they offer to their Gods, for as much as the apostle saith, every priest or bishop is ordained to offer gifts and sacrifices; such as were them of *Mexico*, the greatest whereof was called *Papas*, who offered incense to their idols, the chief of them was that of the god whom they did name *Vitzilipuzli*, although nevertheless, the general name of him whom they held for supreme lord and author of all things, was *Viracocha*, to whom they attributed excellent qualities, calling him *Pachacamac*, which is creator of heaven and earth; and *Ujapu*, which is admirable, and other such like names. They had also sacrifices of men, as them of *Peru* have yet, which they sacrificed in great number, as *Joseph Acosta* discourseth thereof at large. Those may be called priests or sacrificers; but in regard of them of *Virginia* and *Florida*, I do not see any sacrifices they make, and therefore, I will qualify them with the name of wizards, or masters of the ceremonies of their religion, which in *Florida* I find to be called *Iarvas*, and *Jonas*; in *Virginia*, *Vuiroances*; in *Brazil*, *Caribes*; and among ours, I mean the *Souriquois*, *Aoutmoins*, *Laudonniere*, speaking of *Florida*, "They have, saith he, their priests, unto whom they give great credit, because they be great magicians, great soothsayers and callers on devils. These priests do serve them for physicians and chirurgeons, and carry always with them a bag full of herbs and drugs to physick them that be sick, which be the most part of the great pox; for they love women and maidens very much, whom they call the daughters of the sun: if there be any thing to be treated, the king calleth the *Iarvas*, and the ancientest men, and demandeth their advice." See, moreover, what I have written heretofore in the 6th chapter of the first book. As for them of *Virginia*, they are no less subtle than them of *Florida*, and do procure credit to themselves, making them to be respected by

tricks or shew of religion, like to them that we have spoken of in the last chapter, speaking of some dead men risen up again. It is by such means, and under pretext of religion that the *Inguas* made themselves heretofore the greatest princes of *America*. And them of these parts that would deceive and blind the people have likewise used of that subtilty, as *Numa Pompilius*, *Lyfander*, *Sertorius*, and other more recent, doing, as saith *Plutarch*, as the players of tragedies, who desirous to shew forth things, over-reaching the human strength, have refuge to the superior power of the gods.

The *Aoutmoins* of the last land of the *Indies*, which is the nearest unto us, are not so blockish but that they can make the common people to attribute some credit unto them; for by their impostures they live and make themselves esteemed to be necessary, playing the part of physicians and chirurgeons as well as the *Floridians*: let the great *Sagamos Memberton* be an example thereof; if any body be sick, he is sent for, he maketh invocations on his devils, he bloweth upon the part grieved, he maketh incisions, sucketh the bad blood from it; if it be a wound he healeth it by the same means, applying a round slice of the beavers stones. Finally, some present is made unto him, either of venison or skins. If it be question to have news of things absent, having first questioned with his spirit, he rendereth his oracles commonly doubtful, very often false, but sometimes true; as when he was asked whether *Panoniac* were dead, he said, that unless he did return within fifteen days, they should not expect him any more, and that he was killed by the *Armouchiquois*; and for to have this answer, he must be presented with some gift; for there is a trivial proverb among the *Greeks*, which beareth, *That without money Phœbus' oracles are dumb*. The same *Memberton* rendered a true oracle of our coming to *Monf. du Pont*, when that he parted from *Port Royal* for to return into *France*, seeing the 15th day of *July* passed without having any news. For he did maintain still, and did affirm that there should come a ship, and that his devil had told it him; *item*, when the

The physicians and chirurgeons of the savages.

the savages be a hungred, they consult with *Membertou's* oracle, and he saith unto them, Go ye to such a place and you shall find game. It happeneth sometimes that they find some, and sometimes none: if it chance that none be found, the excuse is, that the beast is wandering and hath changed place; but so it comes to pass, that very often they find some: and this is it which makes them believe that this devil is a god, and they know none other, to whom notwithstanding, they yield not any service nor adoration in any form of religion.

How the  
*Aoutmoins*  
invoke  
the devil.

When these *Aoutmoins* make their mows and mops, they fix a staff in a pit, to which they tie a cord, and putting their head into this pit, they make invocations or conjurations, in a language unknown to the others that are about, and this with beatings and howlings, until they sweat with very pain: yet I have not heard that they foam at the mouth as the *Turks* do. When this devil is come, this master *Aoutmoin* makes them believe that he holdeth him tied by his cord, and holdeth fast against him, forcing him to give him an answer before he let him go. By this is known the subtilty of this enemy of nature, who beguileth thus these miserable creatures, and his pride withal, in willing that they which do call upon him, yield unto him more submission than ever the holy patriarchs and prophets have done to God, who have only prayed with their faces towards the ground.

A song to  
the praise  
of the de-  
vil.

That done, he beginneth to sing something (as I think) to the praise of the devil, who hath discovered some game unto them; and the other savages that are there do answer, making some concordance of musick among them: then they dance after their manner, as we will hereafter say, with songs which I understand not, neither those of ours that understood their speech best. But one day going to walk in our meadows along the river, I drew near to *Membertou's* cabin, and did write in my table-book part of that which I understood, which is written there yet, in these terms; *baloet bo lo bé be ba ba baloet bo bo bé*, which they did repeat divers times; the tune is in my said table-book in these notes; *re fa sol sol re sol sol fa fa re re sol sol fa fa*. One song being ended, they all made a great exclamation, saying *E!* Then began again another song, saying; *egrigna bau egrigna be be bu bu bo bo egrigna bau bau bau*; the tune of this was, *fa fa fa sol sol fa fa re re sol sol fa fa re fa fa sol sol fa*. Having made the usual exclamation, they began yet another song which was; *Tameia allelujab tameia dou veni bau bau bé bé*: the tune whereof was, *sol sol sol fa fa re re re fa sol fa*

VOL. II.

*sol fa fa re re*. I attentively hearkened upon this word *allelujab* repeated sundry times, and could never hear any other thing; which maketh me think, that these songs are to the praises of the devil, if notwithstanding this word signify with them that which it signifieth in *Hebrew*, which is, *praise ye the Lord*. All the other nations of those countries do the like; but no body hath particularly described their songs, saving *John de Leri*, who saith that the *Brazilians* do make as good agreements in their sabbaths. And being one day at their solemnity, he doth report that they said, *bè bè bè bè bè bè bè bè bè bè*, with this note, *fa fa sol fa fa sol sol sol sol*. And that done, they cryed out and howled after a fearful manner the space of a quarter of an hour, and the women did skip violently in the air until they foamed at the mouth: then began again their musick, saying, *heu heu aure heu a heu aure heura heura oueb*; the note is, *fa mi re sol sol sol fa mi re mi re mi ut re*. This author saith, that in this song, they bewailed their deceased fathers which were so valiant; and nevertheless they comforted themselves, for that after their death, they were assured to go to them behind the high mountains, where they should dance and be merry with them. Likewise that they had, with all vehemency, threatened the *Ooutacas* their enemies, to be in very short time taken and eaten by them, according as the *Caraiques* had promised them; and that they had also made mention of the flood spoken of in the former chapter. I leave unto them that do write of *Demonomanie*, to philosophize upon that matter. But moreover, I must say that whilst our savages do sing in that manner before said, there be some others which do nothing else but say *bè* or *bet* (like to a man that cleaveth wood) with a certain motion of the arms; and dance in round, not holding one another, nor moving out of one place, striking with their feet against the ground, which is the form of their dances, like unto those which the said *de Leri* reporteth of them of *Brazil*, which are about fifteen hundred leagues from that place. After which things, our savages make a fire and leap over it, as the ancient *Canaanites*, *Ammonites*, and sometimes the *Israelites* did; but they are not so detestable, for they do not sacrifice their children to the devil through the fire. Besides all this, they put half a pole out of the top of the cabin where they are, at the end whereof there is some *matacbias*, or something else tied, which the devil carrieth away. Thus have I heard the discourse of their manner of doing in this matter.

There may be here considered a bad use to leap over the fire, and to make the children

The dan-  
ces of the  
savages.

10 K

children to pass through the flame, in the bone-fire made upon St. John Baptist's day; which custom endureth yet to this day among us, and ought to be reformed: for the same cometh from the ancient abominations that God hath so much hated, whereof Theodoret speaketh in this wise: *I have seen* (saith he) *in some towns piles of wood kindled once a year, and not only children to leap over them, but also men, and the mothers bearing their children over the flame, which did seem unto them to be as an expiation and purification; and this in my judgment was the sin of Achaz.*

These fashions have been forbidden by an ancient council holden at Constantinople: whereupon Balsamon doth note, that the twenty-third day of June (which is St. John Baptist's eve) men and women did assemble themselves at the sea shore and in houses, and the eldest daughter was dressed like a bride, and after they had made good cheer and well drunk, dances were made, with exclamations and fires all the night, prognosticating of good and bad luck. These fires have been continued among us, upon a better subject; but the abuse must be taken away.

The devil  
will be  
served as  
God.

Now as the devil hath always been willing to play the ape, and to have a service like to that which is given to God, so would he that his officers should have the mark of their trade, to the end to deceive the simple people the better. And indeed Memberiou, of whom we have spoken, as a learned Aoutmoin, carrieth hanged at his neck the mark of his profession, which is a purse trianglewise, covered with their embroidery work, that is to say with *matcbias*; within which there is I know not what, as big as a small nut, which he saith to be his devil, called *Aoutem*, which they of Canada do name *Cudouagni*, as saith James Quartier. I will not mingle sacred things with prophane, but according as I have said, that the devil playeth the ape, this maketh me to remember of the *rational* or *pefforal* of judgment, which the high priest did carry before him in the ancient law, on the which, *Moses* had put *Urim* and *Thummim*. Now Rabbi David saith, that it is not known what these *Urim* and *Thummim* were, and it seemeth that they were stones. Rabbi Selomoh saith, that it was the name of God *Jehovah*, an ineffable name, which he did put within the folds of the *pefforal*, whereby he made his word to shine. *Josephus* doth think that they were twelve precious stones. *St. Hierom* doth interpret these two words to signify *doctrine* and *truth*.

And as the priestly office was successive, not only in the house of *Aaron*, but also in the family of the great priest of *Memphis*, whose office was assigned to his eldest son after him, as *Thyamis* saith, in the *Ethiopian* history of *Heliodorus*: even so among these people this office is successive, and by tradition they do teach the secret thereof to their eldest sons. For Memberiou's eldest son (who was named *Judas*, in jest, for which he was angry, understanding it was a bad name) told us, that after his father, he should be *Aoutmoin* in that precinct, which is a small matter: for every *Sagamos* hath his *Aoutmoin*, if himself be not so, but yet they covet the fame, for the profit that cometh thereof.

The *Brasilians* have their *Caraibes*, who travel through the villages, making the people believe that they have communication with spirits, through whose means they can, not only give them victory against their enemies, but also, that of them depends the fertility or sterility of the ground. They have commonly a certain kind of bells or rattles in their hands, which they call *maraca*, made with the fruit of a tree, as big as an Ostrich's egg, which they make hollow, as they do here the bottles of the pilgrims that go to St. James. And having filled them with small stones, they make a noise with them in their solemnities, like the bladders of hogs: and going from town to town they beguile the world, telling the people that their devil is within the fame. These *maraca* or rattles, well decked with fair feathers, they stick in the ground the staff that is through it, and do place them all along and in the midst of the houses, commanding that meat and drink be given to them. In such wise that these cogging mates, making the other poor idiots to believe (as the sacrificers of the idol *Bel* did heretofore, of whom mention is made in the history of *Daniel*) that those fruits do eat and drink in the night; every householder giving credit thereto, doth not fail to set near these *maraca*, meal, flesh, fish and drink, which service they continue by the space of fifteen days or three weeks; and during that time, they are so foolish as to persuade themselves, that in sounding with these *maraca*, some spirit speaketh unto them, and attribute divinity unto them in such sort, that they would esteem it a great misdeed to take away the meat that is presented before those fair *Bels*; with which meats, those reverend *Caraibes* do merely fatten themselves. And so under false pretences, is the world deceived.

The im-  
pouture of  
the Ca-  
raibes.

C H A P. VII.

Of their language.

**T**HE effects of the confusion of *Babel*, are come in as far as to those people whereof we speak, as well as in the hither world. For I see that the *Patagons* do speak another language than them of *Brasil*, and they otherwise than the *Peruvians*, and the *Peruvians* are distinct from the *Mexicans*: the isles likewise have their peculiar speech; they speak not in *Florida* as they do in *Virginia*: our *Souriquois* and *Etechemins* understand not the *Armouchiquois*, nor these the *Iroquois*; briefly, every nation is divided by the language; yea in one and the self same province there is difference in language, even as in *Gallia*, the *Fleming*, they of *Basse Bretagne*, the *Gascon* and the *Basque* do not agree. For the Author of the history of *Virginia* saith, that there every *wiroans* or lord, hath his peculiar speech. Let this be for example, that the chief man or captain of some precinct (whom our historians *James Quartier* and *Laudonniere*, do call by the name of king) is called in *Canada*, *Agobanna*; among the *Souriquois*, *Sagamos*; in *Virginia*, *Viroans*; in *Florida*, *Paracussi*; in the isles of *Cuba*, *Cacique*; the kings of *Pern*, *Inguas*, and so forth: I have left the *Armouchiquois* and others, which I know not. As for the *Brasilians* they have no kings, but the old ancient men, whom they call *Peoreroupicheb*, because of the experience they have of things past, are they which do govern, exhort and dispose of all things. The very tongues are changed, as we see, that with us we have not the language of the ancient *Gaullois*, nor that which was in *Carolus Magnus*'s time, (at least it differ very much). The *Italians* do speak no more *Latin*, nor the *Grecians* the ancient *Greek*, especially in the sea coasts, nor the *Jews* the ancient *Hebrew*. In like manner, *James Quartier* hath left unto us a kind of dictionary of the language of *Canada*, wherein our *Frenchmen* that haunt there, in these days, understand nothing, and therefore I would not insert it here: only I have there found *Caraconi* which signifieth bread, and now they say *Caracona*, which I esteem to be a word of *Basque*. For the satisfaction of some, I will set here some numbers of the ancient and new language of *Canada*.

| The old.          | The new.          |
|-------------------|-------------------|
| 1 <i>Segada</i> . | 1 <i>Begou</i> .  |
| 2 <i>Tigeni</i> . | 2 <i>Nicbou</i> . |

|                     |                        |
|---------------------|------------------------|
| 3 <i>Ashe</i> .     | 3 <i>Nichtoa</i> .     |
| 4 <i>Honiacon</i> . | 4 <i>Rau</i> .         |
| 5 <i>Onifcon</i> .  | 5 <i>Apateta</i> .     |
| 6 <i>Indaic</i> .   | 6 <i>Coutouacbin</i> . |
| 7 <i>Ayaga</i> .    | 7 <i>Neouacbin</i> .   |
| 8 <i>Addegue</i> .  | 8 <i>Nestouacbin</i> . |
| 9 <i>Madellon</i> . | 9 <i>Pescoüadet</i> .  |
| 10 <i>Assen</i> .   | 10 <i>Metren</i> .     |

The *Souriquois* do say. The *Etechemins*:

|                        |                      |
|------------------------|----------------------|
| 1 <i>Negout</i> .      | 1 <i>Becbkon</i> .   |
| 2 <i>Tabo</i> .        | 2 <i>Nich</i> .      |
| 3 <i>Chicbt</i> .      | 3 <i>Nach</i> .      |
| 4 <i>Neou</i> .        | 4 <i>Iau</i> .       |
| 5 <i>Nan</i> .         | 5 <i>Prenckb</i> .   |
| 6 <i>Kamachin</i> .    | 6 <i>Chacbit</i> .   |
| 7 <i>Eroeguenik</i> .  | 7 <i>Coutachit</i> . |
| 8 <i>Meguemorcin</i> . | 8 <i>Erouguen</i> .  |
| 9 <i>Eckkonadek</i> .  | 9 <i>Pecboquem</i> . |
| 10 <i>Metren</i> .     | 10 <i>Peiock</i> .   |

For the conformity of languages, there are sometimes found words in these parts, which do signify something there, as *John de Leri* saith, that *leri* signifieth an oyster in *Brasil*; but very few words are found which come in one and the self same signification. In *Maffeus*'s oriental history, I have read *Sagamos* in the same signification as our *Souriquois* do take it, to wit, a king, a duke, a captain: and they that have been in *Guiney* say, that this word *babougic*, signifieth there a little child, or a fawn of a beast, in that sense as the said *Souriquois* take that word; as this *French* word *moustache*, which cometh of *mistax*, and that which we say in *French*, *boire a tire-larigot*, which I construe in *English*, to drink till one's eyes be out, cometh of *larygx*, *lariggos*, &c. and the *Greek* words *paradeisós*, *bosporos*, come from the *Hebrew* פָּרַדִּיז and כְּסָפָה.

But concerning the cause of the change of the language in *Canada*, whereof we have spoken, I think that it hath happened by a destruction of people: for it is some eight years, since the *Iroquois* did assemble themselves to the number of eight thousand men, and discomfited all their enemies, whom they surprized in their inclosures. To this I add, the traffic which they make from time to time for their skins, since the *Frenchmen* came to fetch them; for in the time of *James Quartier*, beavers were not cared for; the hats that be made of it are in use but since that time; not that the invention thereof is new; for

in the ancient orders of the hat-makers of *Paris*, it is said, that they shall make hats of fine beavers (which is the castor) but whether it be for the dearness or otherwise, the use thereof hath been long since left off.

Of the  
pronun-  
ciation.

As for the pronounciation, our *Souriquois* have the greek *v* which we call *v*, and their words do commonly end in *a* as *fouriquois*, *fouriquoa*; *captain*, *capitania*; *normand*, *normandia*; *basque*, *basquoa*; *une martre* (a marten) *marira*; a banquet, *tabagnia*, &c. But there are certain letters which they cannot well pronounce, that is to say, an *v* consonant, and *f* instead whereof they put *b* and *p*, as for *severe* (which is a smith) they will say *pebre*; and for *sauvage*, (which signifieth *savage*) they say *chabaia*, and so call they themselves, not knowing in what sense we take that word: and yet they pronounce the rest of the *French* tongue better than our *Gafcons*, who, besides the turning of *v* into *b* and of the *b* into *v*, were yet discerned in the last troubles, and badly handled in *Provence*, by the pronouncing of the word *cabre*, instead whereof they did say *crabe* as aforetime the *Ephraimites* having lost the battle against the *Gileadites*, thinking to scape away, were well known in passing the river *Jordan*, in pronouncing the word *shibboleth*, which signifieth an ear of corn, instead whereof they did say *fibboleth*, which signifieth the ford of a river, asking if they might well pass: the *Greeks* had also a sundry pronounciation of the self-same word, because they had four distinct tongues, varying from the common speech: and in *Plautus* we read that the *Peaneftins*, not far distant from *Rome*, did pronounce *konia* instead of *ciconia*. Yea even at this day, the good wives of *Paris* do yet say, *mon courin* for *mon cousin*, which is my cousin; and *mon mazi* for *mon mari*, which signifieth husband.

The savages have a particular tongue.

Now to return to our savages: although that by reason of traffic many of our *Frenchmen* do understand them, notwithstanding they have a particular tongue, which is

only known to them; which maketh me to doubt of that which I have said, that the language which was in *Canada* in the time of *James Quartier* is no more in use: for to accommodate themselves with us, they speak unto us in the language which is to us more familiar, wherein is much *basque* mingled with it; not that they care greatly to speak our languages; for there be some of them which do sometimes say, that they come not to seek after us; but by long frequentation, they cannot but retain some word or other.

I will farther say, that concerning the numbers (seeing we have spoken of it) they do not reckon distinctly as we do, the days, the weeks, the months, the years, but do declare the years by number of suns; as for one hundred years, they will say *cachmetren acbtek*, that is to say one hundred suns; *bitumetrenaguc acbtek* one thousand suns, that is to say one thousand years; *metren knicbkaminau*, ten months, *tabo metren guenak* twenty days: and for to shew an innumerable thing, as the people of *Paris*, they will take their hairs or hands full of sand: and after that manner doth the holy scripture likewise use sometimes to number, comparing (*Hyperbolicallie*) armies to the sand that is on the sea shore. They also signify the seasons by their effects, as for to make a man to understand that the *Sagamos Poutrincourt* will come at the spring time, they will say, *nibir betour*, (*Sagmo* for *Sagamos*, a word shortened) *Poutrincourt betour kedretch*; that is to say, the leaf being come, then will the *Sagamos Poutrincourt* come certainly. Therefore as they have no distinction neither of days nor of years, so be not they persecuted by the ungodliness of their creditors, as in these parts; neither do their *Aoutmoins* shorten, nor lengthen the years, for to gratify the brokers and bankers, as did in antient time the idolatrous priests of *Rome*, to whom was attributed the government and disposing of times, of seasons and of years, as *Solon* writeth.

## C H A P. VIII.

### Of the use of letters.

not letters.

IT is well known, that these western nations have no use of letters, and it is that, which all them that have written of them do say they have most admired, to see that by a piece of paper I give knowledge of my will, from one end of

the world to the other; and they thought that there should be enchantment in this paper. But that is not so much to be wondered at, if we consider, that in the time of the *Roman* emperors, many nations of these parts knew not the secrets of letters; amongst



amongst whom, *Tacitus* putteth the *Germanus*, (who at this day do swarm with men of learning) and he adds a notable sentence, that good manners are in more credit there, than good laws elsewhere.

As for our *Gaullois*, it was not so with them. For even from the old time of the golden age, they had the use of letters, yea (by the leave of those godly doctors who do call them barbarous) before the *Greeks* and *Latins*: for *Xenophon* (who speaketh largely of them, and of their beginning, in his *Equivoques*) doth witness unto us, that the letters which *Cadmus* brought to the *Greeks*, were not so much like to the *Phœnician* letters, as the *Galatees* were, that is the *Gaullois*. Wherein *Cæsar* did equivocate in saying that the *Druids* did use of *Greek* letters in private matters; for contrariwise, the *Greeks* have used of the *Gaullois* letters. And *Berosus* saith, that the third king of the *Gaullois* after the flood, named *Sorron*, did institute universities in these parts: and *Diodorus* doth add, that there were among the *Gaullois* philosophers and divines, called *Sorronides*, (much more ancient than the *Druids*) which were greatly revered, and unto whom all the people did obey. The same authors do say, that *Bardus*, first king of the *Gaullois*, did invent both rhymes and musick, brought in poets and rhetoricians, who were called *Bards*, whereof *Cæsar* and *Strabo* make

mention. But the same *Diodorus* writeth, that poets were among them in such reverence, that when two armies were ready to strike, having their swords drawn, and the javelins in hand to give the onset, those poets coming, every one did surcease and put up their weapons; so much doth wrath give place to wisdom, yea among the wildest barbarians, and so much doth *Mars* reverence the mules, saith the author. So I hope that our most Christian, most august, and most victorious king *Henry* the fourth, after the thundering of besieging of towns and battles is ceased, reverencing the mules and honouring them, as he hath already done; not only he will reduce his eldest daughter to her ancient glory, and give unto her, being a royal daughter, the propriety of that *Basilic*, fastened to the temple of *Apollo*, who, by an hidden virtue, did hinder that the spiders should weave their web along his walls; but will also establish his *New France*, and bring to the bosom of the church, so many poor souls which that country beareth, all starved for the want of the word of God, who are as a prey unto hell: and that for to do this, he will give means to conduct thither, Christian *Sorronides* and *Bards*, bearing the flower-de-luce in their hearts, who will instruct and bring to civility those barbarous people, and will bring them to his obedience.

## CHAP. IX.

### Of their cloathing and wearing of their hairs.

**G**OD in the beginning, did create man naked and innocent, made all the parts of his body to be of honest sight: but sin hath made the members of generation to become shameful unto us, and not unto beasts which have no sin. It is the cause why our first parents having known their nakedness, destitute of cloaths did sow fig leaves together for to hide their shame therewith: but God made unto them coats of skins and clothed them with it, and this before they went out of the garden of *Eden*. Cloathing then is not only to defend us from cold, but also for decency, and to cover our shame: and nevertheless many nations have anciently lived, and at this day do live naked, without apprehension of this shame, decency and honesty. And I marvel not of the *Brasilian* savages that are such, as well men as women, nor of the ancient *Picts* (a nation of *Great Britain*) who (*Herodian* saith) had not any

use of cloaths, in the time of *Severus* the emperor; nor of a great number of other nations, that have been and yet are naked: for one may say of them, that they be people fallen into a reprobate sense, and forsaken of God: but of Christians which are in *Æthiopia*, under the great *Negus*, whom we call *Prester-John*; which, by the report of the *Portuguese* that have written histories of them, have not their parts, which we call privy-members, any ways covered. But the savages of *New France* and of *Florida*, have better learned and kept in mind the lesson of honesty, than those of *Æthiopia*. For they cover them with a skin tied to a latch or girdle of leather, which passing between their buttocks joineth the other end of the said latch behind; and for the rest of their garments, they have a cloak on their backs made with many skins, whether they be of otters or of beavers, and one only skin, whether

Naked-  
ness of the  
Æthio-  
pians.

it be of ellan, or stag's skin, bear, or luferne, which cloak is tied upward with a leather ribband, and they thrust commonly one arm out; but being in their cabins they put it off, unless it be cold: and I cannot better compare it, than to pictures that are made of *Hercules*, who killed a lion and put the skin thereof on his back; notwithstanding they have more civility, in that they cover their privy-members.

The women.

As for the women, they differ only in one thing, that is, they have a girdle over the skin they have on; and do resemble (without comparison) the pictures that be made of *St. John Baptist*. But in winter, they make good beaver sleeves, tied behind, which keep them very warm. And after this manner were the ancient *Germans* clothed, by the report of *Cæsar* and *Tacitus*, having the most part of the body naked.

As for the *Armouchiquois* and *Floridians*, they have no furs, but only shamois: yea the said *Armouchiquois* have very often but a piece of mat upon their back for fashion sake, having nevertheless their privy members covered. God having so wisely provided for man's infirmity, that in cold countries he hath given furs, and not in the hot, because that otherwise men would make no esteem of them; and so for that which concerneth the body. Let us come to the legs and feet, then we will end with the head.

Of hosing.

Our savages in the winter, going to sea, or a hunting, do use great and high stockings, like to our boot-hosen; which they tie to their girdles, and at the sides outward, there is a great number of points without taggs. I do not see that they of *Brazil* or *Florida* do use them, but seeing they have leather, they may as well make of them if they have need as the others. Besides these long stockings, our savages do use shoes, which they call *mekezin*, which they fashion very properly, but they cannot dure long, especially when they go into watry places, because they be not curried nor hardened, but only made after the manner of buff, which is the hide of an ellan. Howsoever it be, yet are they in better order than were the ancient *Gottes*,

The Gottes cloathing.

which were not thoroughly hosed, but with buskins or half boots, which came somewhat higher than the ancle of the foot, where they made a knot, which they bound with horse hairs, having the calf of the leg, the knees and thighs naked: and for the rest of their garments, they had leather coats plated, as greasy as lard, and the sleeves down to the beginning of the arm; and on those jerkins, instead of gold lace, they made red borders, as our savages do. Behold the state of those that ransacked the *Roman* empire, whom *Sidonius Apolli-*

*naris*, bishop of *Auvergne*, doth describe after this manner, going to the council of *Avitus* the emperor, for to treat of peace:

— *Squalent vestes, ac sordida macro  
Linthea pinguescunt tergo, nec tangere possunt  
Alata suram pelles; ac poplite nudo  
Peronem pauper nudis suspendit equinum, &c.*

As for the head attire, none of the savages have any, unless it be that some of the ges head hither lands truck their skins with *Frenchmen* attire.

for hats and caps; but rather both men and women wear their hairs flittering over their shoulders, neither bound nor tied, except that the men do truss them upon the crown of the head, some four fingers length, with a leather lace, which they let hang down behind. But for the *Armouchiquois* and *Floridians*, as well men as women, they have their hairs much longer, and they hang them down lower than the girdle when they are untrussed; for to avoid then the hindrance that they might bring to them, they truss them up as our hofte-keepers do a horse's tail, and the men do stick in them some feather that like them, and the women a needle or bodkin with three points, after the fashion of the *French* ladies; who also wear their needles or bod-

The fit-vage women wear bodkins.

kins, that serve them partly for an ornament of the head. All the ancients had this custom to go bare-headed, and the use of hats is but lately come in. The fair *Abfalom* was hanged by his hairs at an oak, after he had lost the battle against his father's army; and they did never cover their heads in those days, but when they did mourn for some misfortune, as may be noted by the example of *David*, who having understood his son's conspiracy, fled from *Jerusalem*, and went up the mountain of *Olives* weeping and having his head covered, and all the people that was with him. The *Persians* did the like, as may be gathered by the history of *Haman*, who being commanded to honour him whom he would have to be hanged, to wit, *Mordecai*, went home to his house weeping, and his head covered, which was a thing extraordinary. The *Romans* at their beginning did the like, as I gather by the words which did command the hangman to do his office, recited by *Cicero* and *Titus Livius*, in these terms; *vade liçtor, colliga manus, caput obnubito, arbori infelici suspendito*. And if we will come to our westerly and northerly people, we shall find that the most part did wear long hairs, like unto them that we call savages. That cannot be denied of the *Trans-Alpin Gaulois*, who for that occasion, gave the name to *Gallia Comata*; whereof *Martial* speaking faith;

Mol-

— *Mollejque flagellat colla comæ.*

Our French kings have been surnamed *hairy*, because they did wear their hairs so long that they did beat down to the back and the shoulders; so that Gregory of Tours, speaking of king Clovis's hairs, he calleth them *Capillorum Flagella*. The Goths did the like, and left to hang over their shoulders great flocks of hairs curled, which the authors of that time do call *granos*, which fashion of hairs was forbidden to priests, also the secular apparel, in a council of the Goths: and Fernandes in the history of the Goths reciteth, that king Atalaric would that the priests should were the *thiars*, or hat, making two sorts of people, some whom he called *Pileatos*, the others *Capillatos*, which these took for so great a favour to be called hairy, that they made mention of this benefit in their songs; and notwithstanding they braided not their hairs. But

I find by the testimony of Tacitus, that the Suevians, a nation of Germany, did wreath, knit, and tie their hairs on the crown of their heads, even as we have said of the *Souriquois* and *Armouchiquois*. In one thing the *Armouchiquois* do differ from the *Souriquois* and other savages of *Newfoundland*, which is, that they pull out their hairs before, which the others do not. Contrary to whom, Pliny reciteth, that at the descent of the *Ripbeen* Mountains, anciently was the region of the *Arimpebens*, whom we now call *Muscovites*, who dwelt in forests; but they were all shaven, as well men as women, and took it for a shameful thing to wear any hairs. So we see that one self-same fashion of living is received in one place and rejected in another: which is familiarly evident unto us in many other things in our regions of these parts, where we see manners and fashions of living, all contrary, yea sometimes under one and the same prince.

## CHAP. X.

*Of the form, colour, stature, and activity of the savages; and incidently of the flies in those western parts; and why the Americans be not black, &c.*

AMONGST all the forms of living and bodily creatures, that of man is the fairest and the most perfect: which was very decent, both to the creature and to the creator, seeing that man is placed in this world, to command all that is here beneath. But although that nature endeavoureth herself always to do good, notwithstanding she is sometimes short and forced in her actions, and thereof it cometh that we have monsters and ugly things, contrary to the ordinary rule of others. Yea even sometimes after that nature hath done her office, we help by our arts, to render that which she hath made ridiculous and mishapen; as for example, the *Brasilians* are born as fair as the common sort of men, but coming out of the womb they are made deformed in squeezing of their nose, which is the chiefest part wherein consisteth the beauty of man. True it is that as in certain countries they praise the long noses, in others the hawk noses, so among the *Brasilians* it is a fair thing to be flat nosed, as also among the *Moors of Africa*, which we see to be all of the same sort. And with these large nostrils, the *Brasilians* are accustomed to make themselves yet more deformed by art, making great holes in their cheeks, and under the lower lip, for to put therein green stones and of other colours, of the

bigness of a tester; so that those stones being taken away, it is a hideous thing to see those people. But in *Florida*, and every where, on this side the *Tropick of Cancer*, our savages be generally goodly men, as they be in *Europe*; if there be any short-nosed one it is a rare thing. They be of a good stature, and I have seen no dwarfs there, nor any that drew near to it. Notwithstanding (as I have said elsewhere) in the Mountains of the *Iroquois*, which are beyond the great fall of the great river of *Canada*, there is a certain nation of savages, little men, valiant and feared every where, which are more often assailers than defenders. But although that where we dwell the men be of a good height, nevertheless I have seen none so tall as *Monf. de Poutrincourt*, whose tallness becometh him very well. I will not speak here of the *Patagons*, a people which is beyond the river of *Plate*, whom *Pigafetta*, in his voyage about the world, saith to be of such an height that the tallest among us could scarce reach to their girdle. The same is out of the limits of our *New France*. But I will willingly come to the other circumstances of body of our savages, seeing the subject calleth us thereunto.

They are all of an olive colour, or rather tawny colour, like to the *Spaniards*, not our of the savages. that they be so born, but being the most part of the time naked, they grease their bodies

The *Brasilians* be flat nosed

The colour of the savages.

The description  
of the flies  
of New  
France.

The savages  
remedies a-  
gainst the  
flies.

From  
whence  
cometh  
the burn-  
ing of A-  
frica.

From  
whence  
proceed-

bodies, and do anoint them sometimes with oil, for to defend them from the flies, which are very troublesome; not only, where we were, but also thorough all that new world, and even in *Brasil*; so that it is no wonder if *Beelzebub* prince of flies hath there a great empire. These flies are of a colour drawing towards red, as of corrupted blood, which maketh me to believe that their generation cometh but from the rottenness of woods. And indeed we have tried that the second year, being in a place somewhat more open, we have had fewer of them than at the first. They cannot endure great heat, nor wind; but otherwise (as in close dark weather) they are very noisome, by reason of their stings which they have, long for so small a body; and they be so tender that if one touch them never so little they are squeezed. They begin to come about the fifteenth of *June*, and do retire themselves in the beginning of *September*. Being in the *Port de Campjeau* in the month of *August*, I have not seen or felt any one; whereof I did wonder, seeing that the nature of the soil and of the woods is all one. In *September*, after that this vermine is gone away, there grow other flies like unto ours, but they are not troublesome, and become very big. Now our savages to save themselves from the stinging of these creatures, rub themselves with certain greases and oils, as I have said, which makes them foul and of a tawnyish colour: besides, that always they lie on the ground, or be exposed to the heat and the wind.

But there is cause of wondring, wherefore the *Brasilians*, and other inhabitants of *America* between the two *Tropicks*, are not born black as they of *Africa*, seeing that it seemeth it is the self-same case, being under one and the self-same parallel, and like elevation of the sun. If the poets fables were sufficient reasons for to take away this scruple, one might say that *Phaeton* having done the foolish deed in conducting the chariot of the sun, only *Africa* was burned, and the horses set again in their right course, before they came to the new world. But I had rather say, that the heat of *Lybia*, being the cause of this blackness of men, is ingendred from the great lands over which the sun passeth before it come thither, from whence the heat is still carried more abundantly by the swift motion of this great heavenly torch. Whereunto the great sands of that province do also help, which are very capable of those heats, specially not being watered with store of rivers as *America* is, which aboundeth in rivers and brooks as much as any province in the world; which do give per-

petual refreshing unto it, and makes the region much more temperate; the ground being also there more fat, and retaining better the dews of heaven, which are there abundantly, and rains also, for the reasons abovesaid. For the sun finding in the meeting of these lands those great moistnesses, he doth not fail to draw a good quantity of them; and that so much the more plentifully, that his force is there great and marvellous; which makes there continual rains, especially to them that have him for their zenith. I add one great reason, that the sun leaving the lands of *Africa*, giveth his beams upon a moist element by so long a course, that he hath good means to suck up vapours, and to draw together with him great quantity thereof into those parts; which maketh that the cause is much differing of the colour of those two people, and of the temperature of their lands.

Let us come to other circumstances, Black and seeing that we are about colours, I hairs.  
will say, that all they which I have seen have black hairs, some excepted which have *Abrabam* colour hairs; but of flaxen colour I have seen none, and less of red; and one must not think that they which are more southerly be otherwise; for the *Floridians* and *Brasilians* are yet blacker than the savages of *Newfoundland*. The beard of the chin (which our savages call *migidoni*) is with them as black as their hairs. They all take away the producing cause thereof, except the *Sagamos*, who for the most part have but a little. *Membertou* hath more than all the others, and notwithstanding it is not thick, as it is commonly with *Frenchmen*: if these people wear no beards on their chin (at the least the most part) there is no cause of marvelling. For the ancient *Romans* themselves, esteeming that that was a hindrance unto them, did wear none, until the time of *Adrian* the emperor, who first began to wear a beard; which they took for such an honour, that a man accused of any crime, had not that privilege to shave his hairs, as may be gathered by the testimony of *Aulus Gellius*, speaking of *Scipio*, the son of *Paul*. As for the inferior parts, our savages do not hinder the growing or increasing of hairs there; it is said that the women have some there also. And according as they be curious, some of our men have made them believe, that the *French* women have beards on their chins, and have left them in that good opinion, so that they were very desirous to see some of them, and their manner of cloathing. By these particularities one may understand, that all these people have generally lesser hairs than we; for along the body they have none

none at all; so far is it then that they be hairy as some think. This belongeth to the inhabitants of the isles *Gorgades*, from whence *Hanno* the *Cartaginian* captain brought two womens skins, which he did set up in the temple of *Juno* for great singularity; but here is to be noted what we have said, that our savage people have almost all their hairs black; for the *Frenchmen* in one and the self-same degree are not commonly so. The ancient authors *Polybius*, *Cæsar*, *Strabo*, *Diodore* the *Cicilian*, and particularly *Ammian Marcellin*, do say, that the ancient *Gaullois* had almost all their hairs as yellow as gold, were of high stature, and fearful for their ghastly looks; besides quarrellsome and ready to strike; a fearful voice, never speaking but in threatening. At this time those qualities are well changed; for there are not now so many yellow hairs; nor so many men of high stature, but that other nations have as tall; as for the fearful looks, the delicacies of this time have moderated that; and as for the threatening voice, I have scarce seen in all the *Gauls*, but the *Gascons*, and them of *Languedoc*, which have their manner of speech somewhat rude, which they retain of the *Gotish* and of the *Spaniard*, by their neighbourhood; but as for the hair it is very far from being so commonly black. The same author *Ammian* saith also, that the women of the *Gauls* (whom he noted to be good shrews, and to be too hard for their husbands, when they are in choler) have blue eyes, and consequently the men; and notwithstanding in that respect we are much mingled; which maketh that one knoweth not what rareness to chuse for the beauty of eyes. For many do love the blue eyes; and others love them green; which were also in ancient time most praised. For among the *Sonnets* of *Monf. de Couci*, (who was in old time so great a clerk in love matters, that songs were made of it) green eyes are praised.

The *Germans* have kept better than we the qualities which *Tacitus* giveth them; likewise that which *Ammian* reciteth of the *Gaullois*: In so great a number of men (saith *Tacitus*) there is but one fashion of garments; they have blue eyes and fearful, their hairs shining as gold, and are very corpulent. *Pliny* giveth the same bodily qualities to the people of the *Ta-probans*, saying that they have red hairs, their eyes blue, and the voice horrible and fearful. Wherein I know not if I ought to believe him, considering the climate, which is in the 8th, 9th, and 10th, degrees only, and that in the kingdom of *Calecute*, farther off than the *Equinoctial* line, the men are black. But as

VOL. II.

for our savages, concerning their eyes, they have them neither blue nor green, but black for the most part, like to their hairs; and nevertheless their eyes are not small, as they of the ancient *Scythians*, but of a decent greatness. And I may say assuredly and truly, that I have seen there as fair boys and girls, as any can be in *France*. For as for the mouth, they have no big moorish lips, as in *Africa*, and also in *Spain*; they are well limbed, well boned, and well bodied, competently strong; and nevertheless we had many in our company who might have wrestled well enough with the strongest of them; but being hardened, there would be made of them very good men for the war, which is that wherein they most delight. Moreover, among them there are none of those prodigious men whereof *Pliny* maketh mention; which have no noses on their faces, or no lips, or no tongue; *item*, which are without mouth, and without nose; having but two small holes, whereof one of them serveth for to breathe, the other serveth instead of a mouth; *item*, which have dogs heads, and a dog for a king; *item*, which have their heads on the breast, or one only eye in the midst of the forehead, or a flat broad foot to cover their heads when it raineth, and such like monsters. There is none also of them which our savage *Agobanna* told *Capt. James Quartier*, that he had seen in *Saguenay*, whereof we have spoken heretofore. If there be any blind with one eye, or lame (as it happeneth sometimes) it is a casual thing, and cometh of hunting.

Being well composed, they cannot chuse but be nimble and swift in running; we have spoken heretofore of the nimbleness of the *Brasilians*, *Margais* and *Ouetacas*; but all nations have not those bodily dispositions. They which live in mountains have more dexterity than they of the vallies, because they breathe a purer and clearer air, and that their food is better. In the vallies the air is grosser, and the lands fatter, and consequently unwholesome. The nations that be between the *Tropicks*, have also more agility than the others, participating more with the fiery nature than they that are farther off. This is the cause why *Pliny* speaking of the *Gorgones* and isles *Gorgonides* (which are those of *Cape Verd*) saith, that the men are there so light of foot, that scarce one may follow them by the eye-sight, in such manner, that *Hanno* the *Cartaginian* could not catch any one of them. He maketh the like relation of the *Troglo-dytes*, a nation of *Guiney*, whom he saith are called *Therorboens*, because they are as swift in hunting upon the land, as the

IO M

Ichthy-

*Icthyophages* are prompt in swimming in the sea, who almost are as seldom weary therein as a fish. And *Mossens* in his histories of the *Indies* reporteth, that the *Naires* (so the nobles and warriors are called) of the kingdom of *Malabar*, are so nimble and so swift, as it is almost incredible, and do handle so well their bodies at will, that they seem to have no bones, in such sort, that it is hard to come to skirmish against such men, so far much as with this agility, they advance and recoil as they list. But for to make themselves such, they help nature, and their sinews are stretched out even from seven years of age, which afterward are anointed and rubbed with oyl of *Sesamum* \*. That which I say, is known even in beasts; for a *Spanish* jennet or a barbe is more lively and light in running, than a roosin or *German* curtall; an *Italian* horse more than a *French* horse. Now although that which I have said be true, yet for all that there be nations out of the *Tropicks*, who by exercise and art come to such agility. For the holy scripture maketh mention of one *Hazaël* an *Israelite*, of whom it witnesseth, that he was as light of foot as a roe-buck of the fields; and for to come to the people of the north, the *Heruli* are renowned for being swift in running, by this verse of *Sidonius*.

*Cursu Herulus, jaculis Hunnus, Francusque natatu.*

And by this swiftness the *Germans* sometimes troubled very much *Julius Caesar*. So our *Armoucbiquois* are as swift as greyhounds, as we have said heretofore, and the other savages are little inferior unto them, and yet they do not force nature, neither do they use any art to run well. But as the ancient *Gaullois*, being addicted to hunting (for it is their life) and to war, their bodies are nimble, and so little charged with fat; that it doth not hinder them from running at their will.

Their  
dexterity  
in swim-  
ing.

Now the savages dexterity is not known only by running, but also in swimming, which they all can do; but

it seems, that some more than others. As for the *Brasilians* they are so natural in that trade, that they would swim eight days in the sea, if hunger did not press them, and they fear more that some fish should devour them, than to perish through weariness. The like is in *Mexico*, where the men will follow a fish in the sea, and will take it unless it be too big. *Joseph Acosta* saith so much of them of *Peru*; and as for that which concerneth breathing, they have a certain art to sup up the water, and to cast it out again, by which means they will remain easily in it a long time. The women likewise have a marvellous disposition to that exercise; for the history of *Florida*, maketh mention that they can pass great rivers in swimming, holding their children with one arm; and they climb very nimbly up the highest trees of the country. I will affirm nothing of the *Armoucbiquois*, nor of our savages, because I took no heed to it; but it is very certain that all can swim very cunningly. For the other parts of their bodies they have them very perfect, as likewise the natural senses. For *Membertou* (who is above a hundred years old) did see sooner a shallop or a canoe of the savages, to come a far off unto *Port Royal*, than any of us; and it is said of the *Brasilians* and other savages of *Peru* hidden in the mountains, that they have the smelling so good, that in smelling of the hand, they know if a man be a *Spaniard* or a *Frenchman*; and if he be a *Spaniard*, they kill him without remission, so much do they hate him for the harms that they have received of them; which the abovesaid *Acosta* doth confess when he speaketh of leaving the *Indians* to live according to their ancient policy, reproving the *Spaniards* in that. And therefore (saith he) this is a thing prejudicial unto us, because that they take occasion to abhor us (note that he speaketh of them who do obey them) as men who in all things, whether it be in good whether it be in evil, have always been, and still are, contrary unto them.

C H A P.

\* *Sesame* a kind of corn, *Fluy. Lib. 18. cap. 10.*



## C H A P. XI.

*Of the paintings, marks, incisions, and ornaments of their bodies.*

Of the fa-  
vours  
painting  
themselves

**I**T is no marvel if the ladies of our time do paint themselves; for of a long time, and in many places that trade hath had beginning. But it is reproved in the holy books, and made a reproach by the voices of the prophets, as when *Jeremiab* threateneth the city of *Jerusalem*; *When thou shalt be destroyed*, saith he, *what wilt thou do? though thou cloatest thyself with scarlet; though thou deckest thyself with ornaments of gold; though thou paintest thy face with colours, yet shalt thou trim thyself in vain: for thy lovers will abhor thee, and seek thy life.* The prophet *Ezekiel* maketh the like reproach to the cities of *Jerusalem* and *Samaria*, which he compareth to two lewd harlots, who having sent to seek out men coming from far, and being come, they have washed themselves, and painted their faces, and have put on their fair ornaments. The queen *Jezebel* doing the same, was for all that cast down out of a window, and bore the punishment of her wicked life. The *Romans* did anciently paint their bodies with vermillion, as *Pliny* saith, when they entered in triumph into *Rome*, and he addeth, that the princes and great lords of *Ethiopia* made great account of that colour, wherewith they wholly painted themselves red; also both the one and the other did serve themselves therewith, to make their god fairer. And that the first expence which was allowed of by the censors and masters of accounts in *Rome*, was of the monies bestowed for to colour with vermillion the face of *Jupiter*. The same author reciteth, in another place, that the *Anderes*, *Matthites*, *Mosagebes*, and *Hipporeens*, people of *Litya*, did plaister all their bodies over with red chalk. Briefly, this fashion did pass as far as to the north; and thereof is come the name that was given to the *Piñs*, an ancient people of *Scythia*, neighbours to the *Goths*, who in the year 87, after the nativity of our Lord *Jesus Christ*, under the empire of *Domitian*, made courses and spoils through the isles which lie northward, where having found men who made them resistance, they returned back without doing any thing, and lived yet naked in their cold country, until the year of our lord 370. At which time under the empire of *Valentinian*, being joined with the *Saxons* and *Scots*, they tormented very much them of *Great Britain*, as *Ammian Marcellin* reciteth; and being resolved to remain there, as they did, they demanded of the *Britons*, which now are *Englismen*,

wives in marriage; whereupon being denied, they retired themselves to the *Scots*, of whom they were furnished, upon condition that the masculine race of the king's coming to fail among them, that then the women should succeed in the realm; now these people were called *Piñs*, because of the paintings which they used upon their naked bodies, which, saith *Herodian*, they would not cover with any clothing for fear to hide and darken the fair painting they had set upon it, where were set out beasts of all sorts, and printed with iron instruments, in such sort that it was impossible to take them off: which they did as *Solon* saith, even from their infancy, in manner, that as the child did grow, so did grow those fixed figures, even as the marks that are graved upon the young pompions. The poet *Claudian* doth also give us many witnesses of this in his *Panegyrics*, as when he speaketh of the emperor *Honorius's* grand-father.

*Ille leves mauros, nec falso nomine piños  
Edomuit----*

And in the *Gothic* war,

-----*Ferroque notatas,*

*Perlegit exanimis Piño moriente figuras.*

This hath been noted by *Monf. de Belleforest*, and afterward by the learned *Savaron* upon the observation that *Sidoine de Polignac* maketh thereof. And albeit that our *Celtic Poitevens*, called by the *Latins* *Pistones*, be not descended from the race of those, for they were ancient *Gaullois* even in *Julius Caesar's* time, nevertheless I may well believe that this name hath been given them for the same occasion as that of the *Piñs*. And as customs once brought in among a people, are not lost but by the length of many ages, as we see yet the follies of *Sbrove Tuesday* to continue, so the uses of painting, whereof we have spoken remaineth in some northerly nations. For I have heard sometimes *Monf. Le Comte d'Egmond* tell, that he hath seen in his young years, them of *Brunswick* come into his father's house with their faces greased with painting, and their visage all blacked, from whence peradventure this word of *Bronzer* may be derived, which signifieth in *Picardy* to black. And generally I believe that all those northerly people did use painting, when they would make themselves brave; for the *Gelons* and *Agathyr-fes*, nations of *Scythia*, like the *Piñs*, were of this fraternity, and with iron instruments did colour their bodies; the *Englismen*

men likewise, then called *Britons*, by the saying of *Tertullian*; the *Goths*, besides the iron instruments, did use vermilion to make their faces and bodies red. Briefly, it was a sport in the old times to see so many anticks, men and women; for there are found yet old pictures, which he that hath made the history of the *Englishmen's* voyage into *Virginia*, hath cut in brais, where the *Picts* of both sex are painted out, with their fair incisions, and swords hanging upon the naked flesh, as *Herodian* describeth them.

This humour of painting having been so general in these parts, there is no cause of mocking, if the people of the *West-Indies* have done, and yet do the like, which is universal and without exception among those nations. For if any one of them maketh love, he shall be painted with blue or red colour, and his mistress also; if they have venison in abundance, or be glad for any thing, they will do the like generally. But when that they are sad, or plot some treason, then they overcast all their face with black, and are hideously deformed. Touching the body, our savages apply no painting to it, which the *Brasileans* and *Floridians* do, the most part whereof are painted over the body, the arms and thighs with fair branches, whose painting can never be taken away, because they are pricked within the flesh. Notwithstanding many *Brasileans* do paint only their bodies, without incision, when they list; and this with the juice of a certain fruit, which they call *Genipat*, which doth black so much, that though they wash themselves, they cannot be clean in ten or twelve days after. They of *Virginia*, which are more of this side, have marks upon their backs, like to those that our merchants do put upon their packs, by the which, even as the slaves, one may know under what lord they live, which is a fair form of government for this people; seeing that the ancient *Roman* emperors have used the like towards their soldiers, which were marked with the imperial mark, as *St. Augustine*, *St. Ambrose*, and others do witness unto us. Which thing *Constantine* the great did likewise, but his mark was the sign of the cross, which he

made to be printed upon the shoulders of his soldiers, as himself saith in an epistle which he wrote to the king of *Persia*, reported by *Theodoret* in the ecclesiastical history; and the first Christians, as marching under the banner of *Jesus Christ*, did take the same mark, which they printed in their hand, or on the arm, to the end to know one another, especially in time of persecution; as *Procopius* saith, expounding this place of *Isaiah*: *One will say, I am the Lord's, and the other will call himself with the name of Jacob, and another will write with his hand, I am the Lord's, and will surname himself with the name of Israel.* The great apostle *St. Paul*, did bear the marks of the Lord *Jesus Christ* in his flesh, but it was yet after another manner, that is to say, by the bruises, which he had on his body, of the stripes that he had received for his name. And the *Hebrews* had for mark the circumcision of the fore-skin, by the which they are sequestred from other nations, and known for God's people. But as for other bodily incisions, such as anciently the *Picts* did make, and the savages do yet make at this day, they have been anciently very expressly forbidden in the law of God given to *Moses*. For it is not lawful for us to disfigure the image and the form that God hath given unto us; yea the pictures and paintings have been blamed and reproved by the prophets, as we have noted elsewhere. And *Tertullian* saith, that the angels which have discovered and taught unto men their paintings and counterfeited things, have been condemned of God; alledging for proof of his saying, the book of *Enoch's* prophecy. By these things above recited, we know that this hither world hath anciently been as much deformed and savage as they of the *West-Indies*, but that which seemeth unto me, most worthy of wondering, is the nakedness of those people in a cold country, wherein they delight; even to harden their children in the snow, in the river, and among the ice, as we touched heretofore in another chapter, speaking of the *Cimbri* and *Frenchmen*, which hath also been their chiefest strength in the conquest that they have made.

## C H A P. XII.

*Of their outward ornaments of the body, bracelets, ear-rings, &c.*

**W** E that do live in these parts, under the authority of our princes, and civilized commonwealths, have two great tyrants of our life, to whom the people

of the new world have not been yet subjected, the excesses of the belly, and the ornament of body, and briefly all that which belongeth to bravery, which if we should

should cast off, it would be a means to recall the golden age, and to take away the calamities which we see in most sort of men. For he which possesseth much, making small expence, would be liberal, and would succour the needy, whereunto he is hindred, willing not only to maintain but also to augment his train, and to make shew of himself, very often at the costs of the poor people whose blood he sucketh. *Qui devorant plebem, meam sicut escam panis*, saith the psalmist. I leave that which belongeth to food, not being my purpose to speak of it in this chapter; I leave also the excesses which consist in household implements, sending the reader back to *Pliny*, who hath spoken ample of the *Roman* pomps and superfluities, as of vessels after the *Furviene* and *Clodienne* fashion, of bedsteads after the *Deliaque* fashion, and of tables all wrought with gold and silver imbossed; where also he setteth out a slave, *Drusillanus Rotundus*, who being treasurer of the higher *Spain*, caused a torge to be made for to work a piece of silver plate of five quintals weight, accompanied with eight others, all weighing half a quintal. I will only speak of the *matachias* of our savages, and say, that if we did content ourselves with their simplicity, we should avoid many troubles that we put ourselves unto, to have superfluities, without which we might live contentedly, because nature is satisfied with little, and the coveting whereof makes us very often to decline from the right way, and to stray from the path of justice. The excesses of men do consist the most part in things which I have said I will omit, which notwithstanding I will not leave untouched if it come to purpose. But ladies have always had this reputation, to love excesses in that which concerneth the decking of their bodies; and all the moralists who have made profession to repress vices have mentioned them, where they have found a large subject to speak of. *Clement Alexandrine* making a long numeration of women's trinkets, which he hath the most part taken out of the prophet *Isaiab*, saith in the end, that he is weary to speak so much of it, and that he marvelleth that they are not killed with so great a weight.

Let us take them then by those parts wherein they be complained of. *Tertullian* marvelleth of the audaciousness of man, which setteth himself against the word of our Saviour, which said, *That it is not in us to add any thing to the measure or height that God hath given unto us; and notwithstanding ladies endeavour themselves to do the contrary, adding upon their beads cages made of hairs, fashioned like to loaves of bread, to bats, to panniers, or to the hollownes of scutcheons. If they be not a-*

Vol. II.

*shamed with this superfluous enormity, at least, saith he, let them be ashamed of the filth which they bear; and not to cover a holy and a Christian head with the leavings of another head, peradventure unclean, or, guilty of some crime, and ordained to a shameful death. And in the same place, speaking of them which do colour their hairs, I see some, saith he, who do change the colour of their hairs with saffron. They are ashamed of their country, and would be Gaullois women, or German women, so much do they disguise themselves. Whereby is known how much red hairs were esteemed in the old time. And indeed the holy scripture praiseth that of *David* which was such. But to seek it out by art, *St. Cyprian*, and *St. Hierome*, with our *Tertullian* do say, that the same doth presage the fire of hell. Now our savages, in that which consisteth in the borrowing of hairs, are not reprovab; for their vanity stretcheth not so far; but for the colouring of them, for as much as when they are merry, and paint their faces, be it with blue or with red, they paint also their hairs with the same colour.*

Now let us come to the ears, to the neck, to the arms and to the hands, and there we shall find wherewith to busy our selves; these are parts where jewels are easily seen, which ladies have learned very well to observe. The first men which have had piety in them have made conscience to offer any violence to nature, and to pierce the ears for to hang any precious thing at it; for none is lord of his own members to abuse them, so saith the civilian *Ulpian*. And therefore when the servant of *Abraham* went into *Mesopotamia* for to find out a wife for *Isaac*, and had met with *Rebecca*, he put upon her forehead a jewel of gold hanging down between her eyes, and also bracelets of gold upon her hands; for which reason it is said in the *Proverbs*, that a fair woman which lacketh discretion is like a golden ring in a swine's snout. But men have taken more licence than they ought, and have defaced the workmanship of God in them, to please their own fancies. Wherein I do not wonder at the *Brazilians* (of whom we will hereafter speak) but of civilized people, which have called other nations barbarous, but much more of the *Christians* of this age. When *Seneca* did complain of that which was in his time; *The folly of women*, saith he, *had not made men subject enough, but it hath been yet bebovesful to hang two or three patrimonies at their ears. But what patrimonies? They carry (saith Tertullian) islands and farmhouses upon their necks, and great registers in their ears containing the revenues of a great rich man, and every finger of the left*

10 N

land.

band baib a patrimony to play withal. Finally, he cannot compare them better than to condemned men that are in the caves of *Ethiopia*, which the more they are culpable, so much the richer are they, because that the fetters and bolts, where-with they are tied, are of gold. But he exhorteth the Christian women not to be such, "for as much as those things are certain marks of lasciviousness, which do belong to those mischievous oblation of publickunchaity." *Pliny*, albeit he was an heathen, doth no less abhor those excesses. "For our ladies saith he, for to be brave do bear hanging at their fingers those great pearls which are called *elenchus*, in fashion of pearls, and have two of them, yea three at their ears. Yea they have invented names to serve themselves there-with in their cursed and troublesome superfluities. For they call bells them which they carry in number at their ears, as if they did take pleasure to hear pearls glingling at their ears. And that which is more, the housewifely women, yea the poor women also, deck themselves therewith; saying, that a woman ought to go as seldom without pearls, as a consul without his ushers. Finally, they are come so far as to adorn their shoes with them, and garters, yea their buskins are yet full and garnished therewith. In such sort that it is not now any more question to wear pearls, but they must be made to serve for pavement, to the end to tread but upon pearls." The same author doth recite that *Lollia Paulina*, forsaken by *Caligula*, in the common feasts of mean men was so overladen with emeralds and with pearls, on her head, her hair, her ears, her neck, her fingers and her arms, as well in collars, necklaces, as bracelets, that all did shine at it, and that she had of them to the worth of a million of gold. The same was excessive, but she was the greatest princess of the world, and yet he doth not say that she did wear any on her shoes; as he doth yet complain in some other where that the dames of *Rome* did wear gold on their feet. *What disorder!* (saith he) *Let us permit the women to wear as much gold as they will in bracelets, at their fingers, at their necks, at their ears, and in carkenets and bridles, &c. must they for all that deck their feet with it? &c.* I should never make an end, if I should continue this speech.

The *Spanish* women in *Peru* do go beyond that, for their shoes are set over with nothing but plates of gold and silver, and garnished with pearls. True it is that they are in a country which God hath blessed abundantly with all these riches.

But if thou hast not so much of them, do not vex thy self at it, and be not tempted through envy; such things are but earth, digged and purified with a thousand troubles, in the bottom of hell, by the incredible labour, and with the life of men like unto thee; pearls are but dew, received within the shell of a fish, which are fished by men that be forced to become fishes, that is to say, to be always diving in the depth of the sea. And for to have these things, and to be clothed in silk, and for to have robes with infinite folds, we turmoil our selves, we take cares which do shorten our days gnaw our bones, suck out our marrow, weaken our bodies, and consume our spirit. He that hath meat and drink is as rich as all these, if he could consider it. And where those things do abound, there delights do abound, and consequently vices; and to conclude, behold what God saith by his prophet: *They shall cast their silver out into the streets, and their gold shall be but dung, and shall not deliver them in the day of my great wrath.* He that will have further knowledge of the chastisements wherewith God doth threaten the woman that abuse carkenets and jewels, which have no other care but to attire and deck themselves, go with their breasts open, their eyes wandering, and with a proud gate, let him read the third chapter of the prophet *Isaiah*. I will not for all that blame the virgins which have some golden things, or chains of pearls, or other jewels, also some modest vesture; for that is comeliness, and all things are made for the use of man; but excess is that which is to be blamed, because that under that, very often is lasciviousness hidden. Happy are the people which not having the occasions to sin, do purely serve God, and possess a land which furnisheth them of that which is necessary for life. Happy are our savage people if they had the full knowledge of God; for in that case they be without ambition, vain-glory, envy, avarice, and have no care of these braveries, which we have now described; but rather do content themselves to have *matachias*, hanging at their ears, and about their necks, bodies, arms, and legs. The *Brazilians*, *Floridians*, and *Armouchiquois*, do make carkenets and bracelets (called *bou-re* in *Brazil*, and by ours *matachias*) of the shells of those great sea cockles, which be called *vignols*, like unto snails, which they break and gather up in a thousand pieces, then do smooth them upon a hot stone, until they do make them very small, and having pierced them, they make them beads with them, like unto that which we call *porcelain*. Among those beads they inter-

might

mingle between spaces other beads, as black as those which I have spoken of to be white, made with jet, or certain hard and black wood which is like unto it, which they smooth and make small as they list, and this hath a very good grace. And if things are to be esteemed for their fashion, as we see it practised in our merchandizes; these collars, scarfs, and bracelets made of great periwinkles or porcelain, are richer than pearls (notwithstanding none will believe me herein) so do they esteem them more than pearls, gold or silver; and this is that which they of the great river of Canada in the time of *James Quartier* did call *esurgin* (whereof we have made mention heretofore) a word which I have had much ado to know, and which *Belleforest* the cosmographer understood not, when he would speak of it. At this day they have not any more of them, or else they have lost the knowledge to make them; for they use *matachias* very much, that are brought unto them out of *France*. Now as with us, so in that country women do deck themselves with such things, and will have chains that will go twelve times about their necks, hanging down upon their breasts, and about their hand-wrists, and above the elbow. They also hang long strings of them at their ears, which come down as low as their shoulders. If the men wear any, it will be only some young man that is in love. In the country of *Virginia* where some pearls be found, the women do wear carkenets, collars and bracelets of them, or else of pieces of copper (made round like small bullets) which are found in their mountains, where some mines of it are. But in *Port Royal*, and in the confines thereof, and towards *Newfoundland*, and at *Tadoussac*, where they have neither pearls nor vignols, the maids and women do make *matachias*, with the quills or bristles of the *porcupine*, which they dye with black, white, and red colours, as lively as possibly may be, for our scarlets have no better lustre than their red dye; but they more esteem the *matachias* which come unto them from the *Armouchiquois* country, and they buy them very dear; and that because they can get no great quantity of them, by reason of the wars that those nations have continually one against another. There are brought unto them from *France* *matachias* made with small quills of glass mingled with tin or lead, which are trucked with them, and measured by the fathom, for want of an ell; and this kind of merchandize is in that country, that which the *Latins* do call *Mundus muliebris*. They also make of them small squares of sundry colours sewed together, which they tie behind, on

the little childrens hairs. The men do not much care for them, except that the *Brasilians* do wear about their necks half moons of bones very white, which they call *y-aci* of the moon's name: and our *Souriquois* do likewise wear some jollities of like stuff, without excess. And they which have none of that, do commonly carry a knife before their breasts, which they do not for ornament, but for want of pocket, and because it is an implement which at all times is necessary unto them. Some have girdles made of *matachias*, wherewith they serve themselves, only when they will set out themselves and make them brave. The *Autmoins* or *Sootb-fayers* do carry before their breasts some sign of their vocation, as we will hereafter say. But as for the men of the *Armouchiquois* they have a fashion to wear at their hand-wrists, and above the ankle-bone of the foot, about their legs, plates of copper, fetter-wise, and about their waists girdles fashioned with copper quills as long as the middle-finger filed together the length of a girdle, even just of that fashion which *Herodian* reciteth to have been in use among the *Picts*, whereof we have spoken, when he saith, that they girded their bodies and their necks with iron, esteeming that to be a great ornament unto them, and a testimony of their great riches, even as other *Barbarians* do to have gold about them. And there are yet in *Scotland* savage men, which neither *Savage* ages, nor years, nor the abundance of *Scots* men could yet reduce unto civility. And although that (as we have said) the men be not so desirous of *matachias* as the women, notwithstanding the men of *Brasil*, not caring for clothing, take great pleasure to deck and garnish themselves with the feathers of birds, and do use those wherewith we use to fill our beds whereon we lye, and chop them as small as pye-meat, which they dye in red, with their *Brasil* wood, then having anointed their bodies with certain gums, which serve them instead of paste or glue, they cover themselves with those feathers, and make a garment at one clap, after the antick fashion; which hath made (saith *John de Leri* in his History of *America*) the first of our men that went thither to believe that the men which be called savages were hairy over all their bodies, which is nothing so. For (as we have already said) the savages in what part soever, have lesser hairs than we. They of *Florida* do also use this kind of down, but it is only about their heads, to make themselves more ugly. Besides this that we have said, the *Brasilians* do make frontlets of feathers, which they tie and fit in order of all colours; those frontlets being

Pearls in  
Virginia.  
Copper.

Excellent  
copper  
beads.

being like in fashion to those rackets or periwigs, which ladies use in these parts, the invention whereof they seem to have learned of those savages. As for them of our *New France*, in the days that be of solemnity and rejoicing among them, and when they go to the wars, they have about their heads as it were a crown made with long hairs of an ellan or flag, painted in red, palted, or otherwise fastened to a fillet of leather of three fingers breadth, such as *James Quartier* saith he

had seen with the king (so doth he call him) and lord of the savages, which he found in the town of *Hocbelaga*. But they do not use so many ornaments of feathers as the *Brafilians*, which make gowns of them, caps, bracelets, girdles, and ornaments for their cheeks, and targets upon their loins of all colours; which would be more tedious than delightful to specify, since it is an easy matter for every one to supply the same, and to imagine what it is.

## C H A P. XIII.

*Of marriage.*

HAVING spoken of the savages garments, deckings, ornaments and paintings, it hath seemed good unto me to marry them, to the end the generation of them be not lost, and that the country remain not desert. For the first ordinance that ever God made, was to increase and multiply, and every creature capable of generation to bring forth fruit according to his kind. And to the end to encourage young folks that do marry, the *Jews* had a custom anciently to fill a trough with earth, in the which, a little before the wedding, they did sow barley, and the same being sprung, they brought it to the bridegroom and the bride, saying, *Bring forth fruit and multiply as this barley, which brings forth sooner than all other seeds.*

Now to return to our savages, many thinking (as I believe) that they be some logs of wood, or imagining a common-wealth of *Plato*, do demand if they have any marriage, and if there be any priests in *Canada* to marry them. Wherein they seem to be very raw and ignorant. Capt. *James Quartier* speaking of the marriage of the *Canadians*, in his second relation saith thus: "They observe the order of marriage, saving that the men take two or three wives. And the husband being dead the women do never marry again, but do mourn for his death all their life long, and do daub their face with coal beaten to powder and with greafe, the thickends of a knife, and thereby are known to be widows. Then he goeth further; they have another bad custom with their daughters; for being come to be marriageable, they are put all in a stew-house, abandoned to all comers, until they have found out a match; and all this have we seen by experience; for we have

seen the houses as full of these maidens, as is a school of boys in *France*." I would have thought that the said *James Quartier* had (touching this prostituting of maids) added somewhat of his own, but the discourse of *Monf. Champlain*, which is but six years since, doth confirm the same thing unto me, saving that he speaketh not of assemblies, which keepeth me from contrarying it. But among our *Souriquois* there is no such thing; not that these savages have any great care of continency and virginity, for they do not think to do evil in corrupting it: but whether it be by the frequentation of *Frenchmen* or otherwise, the maids are ashamed to do any unchaste thing publicly; and if it happen that they abandon themselves to any one, it is in secret. Moreover, he that will marry a maid it behoveth him to demand her of her father, without whose content she shall be none of his, as we have already said heretofore, and brought forth the example of one that had done otherwise. And if he will marry, he shall sometimes make love, not after the manner of the *Esseens*, who (as *Josephus* saith) did try the maidens by the space of three years, before they married them, but by the space of six months or a year, without abusing of them; will paint his face that he may seem the fairer, and will have a new gown of beavers or otters, or of something else well garnished with *malachias* garded and laid over in form of parchment lace of gold and silver, as the *Goths* did use heretofore. It is meet moreover that he shew himself valiant in hunting, and that they know him able to do something, for they do not trust in a man's means, which are none other than that which he getteth by his days labour, not caring any wife for other riches than hunting, unless

Canadi-  
ans.

the  
young of  
maiden.

OUT



our manners make them to have a desire of it.

The prostituting of the maidens in *Brazil*.

The maidens of *Brazil* have liberty to prostitute themselves as soon as they are able for the same, even as them of *Canada*. Yea the fathers do serve for *panders* to their daughters, and they repute for an honour to communicate them to the men of these parts that go thither, to the end to have of their race. But to consent unto it, would be too damnable an abomination, and that would deserve rigorous punishment, as indeed for the slackness of men God hath punished this vice in such wise, that the fore hath been communicated in these parts, even to them that have been too much addicted after Christian wenches and women, by the sickness which is called the pox, which before the discovery of those lands was unknown in *Europe*; for these people are very much subject to it, and even they of *Florida*; but they have the *guayac*, the *esquin*, and the *sassafras* trees very sovereign for the cure of that leprosy, and I believe that the tree *annedda*, whose wonders we have recited, is one of these kinds.

The pox.

The chastity of the ancient *Germans*, and of the savages of *New France*.

One might think that the nakedness of this people would make them more lecherous, but it is not so. For as *Cesar* giveth the *Germans* this commendation, that they had in their ancient savages life such a continency, as they reputed it a thing most vile for a young man to have the company of a woman before he came to the age of twenty years; and in their own disposition also, they were not moved thereunto, although that pell-mell, all together men and women, young and old did bathe themselves in rivers; so also may I say for our savages, that I never saw amongst them any unseemly gesture or unchaste look, and I dare affirm that they be less given to that vice than we in these parts. I attribute the cause thereof, partly to this their nakedness, and chiefly to the keeping bare of their head, from whence the matter of generation hath his original; partly to the want of hot spices, of wine, and of meats that do provoke to that which is the primary sign of unclean desires, and partly to the frequent use which they have of tobacco, whose smoke dulseth the senses, and mounting up to the brain hindereth the functions of *Venus*. *John de Leri* praiseth the *Brazilians* for this continency; nevertheless he addeth, that when they are angry they call sometimes one another *Tuivré*, that is to say, *Sodomite*, whereby it may be conjectured that this sin reigneth amongst them, as Capt. *Laudonniere* saith it doth in *Florida*; and that the *Floridians* love the feminine sex very much. And

VOL. II.

indeed I have heard, that for to please the women the more they busy themselves very much about that which is the primary sign of unclean desires, whereof we spake even now; and that they may the better do it, they furnish themselves with *Great store of ambergrease*, whereof they have great store, of which first they melt at the fire, then inject it (with such pain, that it maketh them to gnash their teeth) even so far as to the bone *Sacrum*, and with a whip of nettles, or such like thing, make that idol of *Maacha* to swell, which king *Asa* made to be consumed into ashes, and cast it into the brook *Cedron*. On the other side the women use certain herbs, and endeavour themselves as much as they can to make restrictions for the use of the said *Styphalles*, and to give either party their due.

Let us return to our marriages, which are better than all these rogueries. The contracters do not give their faith between the hands of notaries, nor of their soothsayers, but simply do demand the consent of the parents; and so they do every where. But here is to be noted, that they keep, and in *Brazil* also, three degrees of consanguinity, in the which they are not used to contract marriage, that is to wit, of the son with the mother, of the father with his daughter, and of the brother with the sister. These excepted, all things are permitted. As for dowry, there is no mention of it. Also when any divorce happeneth the husband is bound to nothing: and although that, as it hath been said, there is no promise of loyalty given before any superior power, nevertheless, in what part soever the wives keep chastity, and seldom is any found that breaketh it: yea, I have heard oftentimes say, that in yielding the duty to the husband, they make themselves oftentimes to be constrained; which is rare in these parts. For the *Gaullois* women are renowned by *Strabo* to be good porters, I mean fruitful, and breeders; and contrariwise I do not see that the people do abound in these parts, although that they all labour for generation, and that polygamy is ordinary with them, which was not among the ancient *Gaullois*, nor among the *Germans*, though they be a more rustic people. True it is that our savages do kill one another daily, and are always in fear of their enemies, keeping watches upon their frontiers.

This frigidity of *Venus* bringeth an admirable and incredible thing among these women, and which was not to be found, even among the wives of the holy patriarch *Jacob*, which is, that, although there be many wives to one husband, for polygamy is received through all that new world,

10 O notwith-

notwithstanding there is no jealousy among them, which is in *Brasil*, a hot country as well as *Canada*: but as for the men, they are in many places very jealous; and if the wife be found faulty she shall be put away, or in danger to be killed by her husband; and in that (as for the spirit of jealousy) there needs not so many ceremonies as those that were done amongst the *Jews*, recited in the book of *Numbers*. And as for divorce, not having the use of letters, they do it not in writing, in giving to the wife a bill signed by a publick notary, as *St. Augustin* doth note, speaking of the said *Jews*; but are contented to tell to the parents, and unto her, that she provide for herself, and then she liveth in common with the others until that some body do seek after her. This law of putting away hath been received almost among all nations, except among the Christians, which have kept this precept of the gospel, *That which God hath joined together, let no man put asunder*: which is most expedient and less scandalous; and very wisely did *Ben-Sira* answer (who is said to have been nephew to the prophet *Jeremy*) being asked of one who had a lewd wife, how he should do by her, *Gnaw*, saith he, *that bone which is fallen to thee*.

As for the widows, I will not affirm that which *James Quartier* hath said of them

in general, but I will say, that where we have been, they stain their faces with black, when they please, and not always: if their husband hath been killed, they will not marry again, nor eat flesh, until they have seen the revenge of his death. And so we have seen the daughter of *Memberton* to practise it, who after the war made to the *Armonchiquois*, hereafter described, did marry again: except in that case, they make no other difficulty to marry again when they find a fit match.

Sometimes our savages having many wives will give one of them to their friend, if he hath a desire to take her in marriage, and shall be thereby so much disburdened. Touching maidens that be loose, if any man hath abused them, they will tell it at the first occasion, and therefore it is bad jesting with them; for the chastisement ought to be very rigorous against them that mingle the Christian blood with the infidels, and for the keeping of this justice *Monf. de Villegagnon* is praised, even by his enemies: and *Phinebas*, the son of *Eleazar*, the son of *Aaron*, because he was zealous of the law of God, and appeased his wrath, which was about to exterminate the people, for such a sin, had the covenant of perpetual priesthood, promised to him and to his posterity.

Abominable  
whoredom  
among the  
infidels.

#### C H A P. XIV.

##### *The tabagie.*

THE ancients have said, *Sine Cerere & Baccho friget Venus*, that is, without *Ceres* and *Bacchus*, *Venus* is cold: having then married our savages, it is meet to make dinner ready, and to use them after their own manner: and for to do it, one must consider the times of the marriage; for if it be in winter they will have venison from the woods, if it be in the spring-time or in summer, they will make provision of fish; as for bread, there is no talk of it from the north of *Newfoundland* until one come to the country of the *Armonchiquois*, unless it be in trucking with *Frenchmen*, for whom they carry upon the sea-shores, sitting on their tails like apes, as soon as the spring-time is come, and receive in exchange for their skins, for they have no other merchandize, biscuit, beans, pease, and meal. The *Armonchiquois*, and other nations more remote, besides hunting and fishing, have wheat called *mais*, and beans, which is a great comfort unto them in time of necessity; they make no bread with it, for they

have neither mill nor oven, and they cannot knead it otherwise than in stamping it in a mortar, and in gathering those pieces the best they can, they make small cakes with it, which they bake between two hot stones; most often they dry this corn at the fire, and parch it upon the coals. And after that manner did the ancient *Italians* live, as *Pliny* saith: and, therefore, one must not so much wonder at these people, seeing that they which have called others barbarous, have been as barbarous as they.

If I had not recited heretofore the manner of the savages *tabagie*, or banquet, I would make here a larger description: but I will only say that when we went to the river *St. John*, being in the town of *Ouigoudi*, so may I well call a place enclosed replenished with people, we saw in a great thicket eighty savages all naked, except the middle parts, making *tabagie* with meal they had of us, whereof they had kettles full. Every one had a dish made with the bark of a tree, and a spoon as deep

What  
savage  
countries  
have corn.

deep as the palm of one's hand, or more; and with this they had venison besides. And here it is to be noted, that he which entertaineth the others doth not dine, but serveth the company, as very often the bridegrooms do here in France.

The women do not eat with the men.

The women were in another place apart, and did not eat with the men; wherein may be noted a bad use among those people, which have never been used among the nations of these parts, specially the *Gaullois* and *Germans*, which have admitted the women, not only in their banquets, but also in their publick counsels, especially with the *Gaullois*, after they had pacified a great war which arose between them, and did decide the controversy with such equity, as *Plutarch* saith, that thereby ensued a greater love than ever before: and in the treaty that was made with *Hannibal*, being entered into *Gallia*, to go against the *Romans*, it was said, that if the *Carthaginians* had any difference against the *Gaullois*, it should be decided by the advice of the *Gaullois* women. It was not so in *Rome*, where their condition was so base, that by the law *Voconia*, the very father could not make them to inherit more than of the one third part of his goods: and the emperor *Justinian* forbiddeh them in his decrees to accept the awardship which had been deferred unto them, which shewed either a great severity against them, or an argument that in that country they have a very weak spirit. And after this sort, be the wives of our savages, yea, in worse condition, in not eating with the men in their *tabagies*; and, notwithstanding it seemeth unto me that their fare is not in their feasts so delicate, which ought not to consist only in eating and drinking, but in their society of that sex which God hath ordained unto man for to help him and to keep him company.

It will seem to many that our savages do live very poorly, in not having any seasoning in those few messes that I have named: but I will reply that it was not *Caligula* nor *Helioabulus*, nor such like, that have raised the *Roman* empire to its greatness; neither was it that cook who made made an imperial feast all with hogs-flesh, disguised in a thousand sorts; nor those liquorish companions, who after they have destroyed the air, the sea, and the land, not knowing what to find more to assuage their gluttony, go a seeking worms from the trees, yea do keep them in mew, and do fatten them, for to make thereof What men have raised Rome to her greatness.

What men have raised Rome to her greatness.

plough for to conduct the *Roman* army; and in one word, those *Romans* which did live with sodden food after the manner of our savages; for they had not the use of bread but about 600 years after the foundation of the city, having learned in tract of time to make some cakes grossly dressed and baked under the embers, or in the oven: *Pliny*, author of this report, saith moreover, that the *Scythians*, now *Tartars*, do also live with sodden food and raw meal as the *Brasilians*. And, nevertheless, they have always been a warlike and mighty nation. The same saith, that the *Arymphen*, which be the *Muscovites*, do live in forests, as our savages do, with grains and fruits which they gather from the trees, without mention either of flesh or of fish. And, indeed, the prophane authors do agree, that the first men did live after that manner, to wit, of corn, grains, pulse, acorns, and mastes, from whence cometh the *Greek* word *phagein*, to wit, to eat; some particular nations, and not all, had fruits, as pears were in use among the *Argives*, figs with the *Athenians*, almonds with the *Medes*, the fruit of *cannes* with the *Æthiopians*, the *cardamuin* with the *Persians*, the dates with the *Babylonians*, the trefoil, or three-leaved grass, with the *Egyptians*. They which have had none of those fruits have made war against the beasts of the woods and forests, as the *Getulians* and all the northern men, yea also the ancient *Germans*, notwithstanding they had also meats made of milk; others dwelling upon the shores of the sea, or lakes and rivers, lived on fishes, and were called *Icthyophages*; others living of tortoises, were called *Chelonophages*: part of the *Æthiopians* do live of grasshoppers, which they salt and harden in the smoak in great quantity for all seasons, and therein do the historians of this day agree with *Pliny*; for there are sometimes clouds of them, that is to say, such infinite numbers, that they hide the clouds; and in the east likewise, which destroy all the fields, so that nothing remaineth unto them to eat but those grasshoppers, which was the food of *St. John Baptist*, in the desert, according to the opinion of *St. Hierome* and *Augustine*: although *Nicephorus* thinketh that they were the tender leaves of the tops of trees, because that the *Greek* word *acrides* signifieth both the one and the other. But let us come to the *Roman* emperor, best qualified: *Ammian Marcellin*, speaking of their manner of life, saith, that *Scipio*, *Emilian*, *Metellus*, *Trajan*, and *Adrian*, did content themselves ordinarily with the meat of the camp, that is to say, with bacon, cheese, and bruvage. If then our savages have venison and fish abundantly, I do not think them ill furnished; for many times we

*Icthyo-  
phages.*

*Æthio-  
pians do  
live of  
grasshop-  
pers.*

Sturgeons,  
salmons,  
and other  
fish.

we have received of them quantity of sturgeons, of salmons, and other fish; besides their venison, and beavers which live in ponds, and live partly on the land, partly in the water: at least, one laudable thing is known in them, that they are not men-eaters, as the *Scythians* have been aforetime, and many other nations of these parts of the world; and as yet are at this day the *Brasilians*, *Cannibals*, and others of the new world.

Bread.

The inconvenience which is found in their manner of life is, that they have no bread. Indeed bread is a food very natural for man, but it is easier to live with flesh, or with fish, than with bread only. If they have not the use of salt, the most part of the world do use none; it is not altogether necessary, and the principal profit thereof consisteth in preserving, whereunto it is altogether proper; notwithstanding, if they had any to make some provisions they would be more happy than us; but for want of that they sometimes suffer some need, which happeneth when the winter is too mild, or the latter end of the same, for then they have neither venison nor fish, as we will declare in the chapter of hunting; and are then constrained to feed upon the barks of trees, and on the parings of skins, and on their dogs, which, upon this extremity, they do eat; and the history of the *Floridians* saith, that in extremity they eat a thousand fishs, even to the swallowing down of coals, and to put earth in their spoon-meat. True it is, that in *Port Royal* there is always shell-fish, so that in all cases one cannot die there for hunger. But yet have they one superstition that they will not feed on mussels, and they can alledge no reason for it, no more than our superstitious Christians which will not be thirteen at a table, or which fear to pair their nails on the *Friday*, or which have other scrupulosities, true apish toys, such as *Pliny* reciteth a good number of them in his natural history: notwithstanding, in our company seeing us to eat of them they did the like; for we must say here by the way, that they will eat no unknown meat, but first they must see the trial of it by others. As for beasts of the woods they eat of all them, the wolf excepted. They also eat eggs, which they go gathering along the shores of waters, and they do lade their canoes with them, when the geese and outards have done laying in the spring-time, and they use all, as well them that be old as new. As for modesty they use it being at table with us, and eat very soberly; but at home in their own houses, as the *Brasilians*, they stretch out their bellies as much as they can, and do not leave eating as long as there is any meat: and

The savages suspicious.

The sobriety and gluttony of the savages.

if any of ours be at their *tabagie*, they will bid him do as they do. Notwithstanding I see no gluttony like to that of *Hercules*, who alone did eat whole oxen, and did devour one from a *Paisan* called *Diadamas*, by reason whereof he was called *Bulbeus*, or *Bupbagos*, ox-eater. And without going so far, we see in the countries of these parts, greater gluttonies than that which one would impute to the savages; for in the diet of *Augsbourgh* was brought to the emperor *Charles* the fifth, a great whore-fish which had eaten a calf and a sheep, and yet was not full: and I do not know that our savages do wax fat, or that they have great bellies, but that they are nimble and swift, like to our ancient *Gaullois* and high *Allemands* or *Germans*, who by their agility, did trouble very much the *Roman* armies.

The food of the *Brasilians* are serpents, crocodiles, toads, and great lizards, which they esteem as much as we do capons, leverets and conies. They, also, make meal of white roots, which they call *maniel*, having the leaves of *peoniamas*, and the tree of the height of the elder tree; those roots are as big as the thigh of a man, which the women do crumble very small, and eat them raw, or else they make them to seeth well in a great earthen vessel, stirring it always, as the comfit-makers do make sugar-plumbs. They are of a very good taste, and of easy digestion, but they be not fit to make bread, because they dry and burn themselves, and always return into meal. They have also with this *mabis*, or *mais*, which groweth in two or three months after it is sowed, and that is a great succour unto them. But they have a cursed and an inhuman custom to eat their prisoners, after they have well fattened them; yea, a most horrible thing, they give them in marriage the fairest maidens they have, putting about their necks as many halters as they will keep him moons; and when the time is expired, they make wine of the said *mais*, and roots, wherewith they make themselves drunk, calling all their friends; then he that hath taken him knocketh him on the head with a club, and divideth him into pieces, and makes carbonnadoes of him, which they eat with a singular pleasure above all meats in the world.

Furthermore, all savages generally do live every where in common; the most perfect and most worthy life of man, seeing that he is a sociable creature; the life of the ancient golden age, which the holy apostles would have restored again; but being to establish the spiritual life, they could not execute that good desire. If it happens then that our savages have venison, or other food, all the company have part

The meat of the *Brasilians*.

Common life.

Hospitality.

part of it. They have this mutual charity which hath been taken away from us, since that *mine* and *thine* have come into the world. They have, also, hospitality, a virtue peculiar to the ancient *Gaullois*, according to the witness of *Parthenius*, in his *Erotes*, of *Cæsar*, *Salvian* and others, who did constrain travellers and strangers to come into their houses, and there to take a refreshing; a virtue which seemeth to have conserved herself only with the nobility and gentry; for among the other sort we see her very weak and at the point of death. *Tacitus* giveth the same praise to the *Germans*, saying that with them all houses are opened to strangers, and there they are in such assurance, that, as if they were sacred, none dare do them an injury; charity and hospitality, which are mentioned in the law of God, who said to his people, *The stranger which sojourneth among you, shall be unto you as he which is born among you, and you shall love him as yourselves; for you have been strangers in the land of Egypt*; so do our savages, who, stirred up with an humane nature, receive all strangers, except their enemies, whom they accept in their commonality of life.

Of drink-  
ing.

But we have spoken enough of eating, let us now speak of drinking. I know not whether I ought to place among the greatest blindnesses of the *West-Indians*, to have abundantly the most excellent fruit that God hath given unto us, and they know not the use thereof. For I see that the ancient *Romans* were a long time, as *Pliny* saith, without either vines or vineyards; and our *Gaullois* did make beer, the use whereof is yet frequent in all *Gallia Belgica*; and this kind of drink did the *Egyptians*, also, use in former times, as saith *Diodorus*, who attributeth the invention thereof to *Osiris*. Notwithstanding after that the use of wine was come among the *Romans*, the *Gaullois* took so good a taste in it, in the voyages that they made there with their armies, that they continued afterwards the same way; and afterwards the *Italian* merchants did draw much money from the *Gaullois*, with their wine that they brought thither. But the *Germans*, knowing their own nature subject to drink more than is needful, would have none brought to them, for fear that being drunk, they might be a prey to their enemies; and contented themselves with beer. And notwithstanding, because the continual drinking of water engendreth crudities in the stomach, and thereby great indispositions, the nations have commonly found better the moderate use of wine, which hath been given of God to rejoice

VOL. II.

the heart, as bread for to strengthen him, as the *Psalmist* saith; and the apostle *St. Paul* himself doth counsel his disciple *Timothy* to use it by reason of his infirmity. For wine, saith *Oribasius*, *recreateth and quickeneth our heat, whereby, by consequence, the digestures are made better, and good blood is engendred, and good nourishment thorough all the parts of the body where the wine hath force to pierce, and therefore they which be weakened by sickness do recover by it a stronger being, and do likewise renew by it an appetite to their meat. It breaketh the pblegm, it purgeth choleric humours, by the urine, and with its pleasant odour and lively substance gladdeth the heart of man, and giveth strength to the body. Wine taken moderately is the procurer of all those good effects, but if it be drunk unmeasurably, it produceth effects quite contrary.* And *Plato* willing to shew forth in one word, the nature and property of wine; that which warmeth, saith he, both body and soul, is that which is called wine. The savages, which have no use of wine, nor of spices, have found out another means to warm the same stomach, and in some sort to break so many crudities proceeding from the fish that they eat, which otherwise would extinguish their natural heat; it is the herb which the *Brasileans* do call *petun*, that is to say *tobacco*, the smoak whereof they take almost every hour, as we will declare more at large, when we come hereafter to speak of that herb. Then as in these parts one drinketh to another, in presenting the glass to him to whom one hath drunk, which is done in many places; so the savages willing to feast somebody, and to shew him sign of amity, after they have well taken of that smoak, they present the tobacco pipe to him that they like best: which custom to drink one to another is not new, nor particular to the *Flemings* and *Germans*; for *Heliodorus* in the *Ethiopian* history of *Chariclea*, witnesseth that the same was a custom altogether used in the countries, whereof he speaketh, to drink one to the other in token of friendship. And because it was abused, and men were appointed to constrain them that would not pledge, *Abasuerus*, king of the *Persians*, at a banquet that he made to all the principal lords and governors of his countries, did forbid by an express law to force any, and did command that every one should be served after his own will. The *Egyptians* did use no forcing, but notwithstanding they drank up all, and that with great devotion; for after they had found out the invention to apply painting and *matacbias* upon silver, they

10 P

took

took great delight to see their God *Anubis* painted in the bottom of their cups, as *Pliny* saith.

Our savages, *Canadians*, *Souriquois*, and others, are far from these delights; and having nothing but the tobacco, spoken of by us, to warm their stomachs after the crudities of waters, and to give some smatch to the mouth, having that in common with many other nations, that they love that which is biting, such as the said tobacco is, which, even as wine or strong beer, taken, as it is said, in smoak, maketh giddy the senses, and, in some sort, procureth sleep; so that this word drunkard is among them, by this word *escorcken*, as well as amongst us. The *Floridians* have a certain sort of drink called *casine*, which they drink all hot, which they make of certain leaves of trees; but it is not lawful for every one to drink of it, but only to the *Pawoussi*, and to them that have made proof of their valour in the wars. And this drink hath such virtue, that as soon as they have drunken it, they become all in a sweat, which being past, they be fed for twenty four hours, by the nourishing force of the same. As for them of *Brazil* they make a certain kind of drink which they call *caouin*, with roots

The  
drunk

The drink  
of the *Brazilians*

and a grain called *mill*, which they put to seeth and soften in great earthen vessels, made in the manner of a tub, over the fire, and being softened, it is the office of the women to chew it all, and to set them again to seeth in other vessels, then having left all to be settled and skimmed, they cover the vessel until that it must be drunken; and this drink is as thick as lees, after the manner of the defrutum of the *Latins*, and of the taste of four milk, white and red as our wine is, and they make it in every season, because that the said roots do grow there at all times. Furthermore they drink this *caouin* somewhat warm, but with such excess, that they never depart from the place where they make their feasts, until that they have drunk all out, though there were of the same a tun for every one. So that the *Flemings*, *Higb Dutchmen*, and *Switzers*, are but young novices in that trade in regard of them. I will not speak here of the cyders and perries of *Normandy*, nor of the *Hidromels*, the use whereof, by the report of *Plutarch*, was long before the invention of wine, seeing our savages use none of it. But I have thought good to mention the fruit of the vine, by reason that *New France* is plentifully furnished therewith.

## CHAP. XV.

### Of their dances and songs.

WHEN the belly is full then comes mirth, saith the proverb; it will not be then unfit to speak of dancing after feasting: for it is also said of the people of *Israel*, that after they had well filled their bellies they arose for to play and dance about their golden calf. Dancing is a thing very ancient among all people. But it was first made and instituted in divine things, as we did now mark an example of it; and the *Canaanites* who did worship the fire, did dance about it, and sacrificed their children unto it; which manner of dancing was not invented by the idolaters, but rather by the people of God. For we read in the book of *Judges*, that there was a solemnity to God in *Silo*, where the maidens came to dance at the sound of the flute. And *David* bringing back the ark of the covenant into *Jerusalem*, went before it in his shirt, dancing with all his strength.

Dances in-  
stituted in  
divine  
things.

As for the heathens they have followed this fashion; for *Plutarch* in the life of *Nicias* saith, that the towns of *Greece* had a custom every year to go into *Delos*, for to celebrate the dances and songs in the ho-

nour of *Apollo*; and in the life of *Lycurgus*, the orator, saith, that he did ordain a very solemn dance in the *Pyree*, unto the honour of *Neptune*, with a wager of a hundred crowns price to the best dancer, and to the second of eighty crowns, and to the third of sixty. The muses, daughters of *Jupiter*, do love dancing, and all they that have spoken of them make us to go seek for them upon the mountain *Parnassus*, where, say they, they dance at the sound of *Apollo's* harp.

As for the *Latins*, the same *Plutarch* saith in the life of *Numa Pompilius*, that he did institute the college of the *Salians*, which were priests dancing and gamboling and singing songs in the honour of God *Mars*, when that a buckler of brass fell miraculously from heaven, which was a gage from that God for the conservation of the empire; and that buckler was called *ancile*, but for fear that it should be stolen away, he caused twelve others to be made alike named *ancilia*, which were carried in the wars, as we did heretofore our *orifumme*, and as the emperor *Constantine* did the *labarum*. Now the foremost of those

*Salians*



*Salians* that did lead the others in the dance was called *Præful*, that is to say, first dancer, *præ alius Salians*, saith *Festus*, who taketh from that the name of the French people, which were called *Salians* because they did love to dance, to skip and to gambol, and of these *salians* are come the laws, which we call *Salique*, that is to say laws of dances.

So then to come again to our purpose, the dances have been first instituted for holy things. Whereto I will add, the testimony of *Arrian*, who saith, that the *Indians* which did worship the sun rising, did not think to have duly saluted him, unless their songs and prayers were accompanied with dances.

This kind of exercise was since applied to another use, that is to say, for the government of health, as *Plutarch* saith, in the treaty for the same. So that *Socrates* himself (howsoever precise and reformed) took pleasure therein, for which cause he desired to have a house large and spacious, as *Xenophon* writeth in his banquet, and the *Persians* did expressly use the same, as *Duris* writeth in the seventh of his histories.

But the delights, lasciviousness, and disorders, did convert them since to their own use, and the dances have served for *proxenets* and brokers of unchastity, as we find it but too much, whereof we have testimonies in the gospel; where we find that it cost the life of the greatest that ever arose amongst men, which is *St. John Baptist*. And *Arcefilaus* said very well, that dances are venoms, sharper than all the poisons that the earth bringeth forth, forasmuch as by a certain incitement they insinuate into the soul, wherein they communicate and imprint voluptuousness and delectation, which the bodies properly do affect.

All favages do dance.

Our savages, and generally all the people of the *West-Indies*, have time out of mind the use of dances. But lascivious pleasure hath not yet so far prevailed against them, as to make them dance at the pleasure thereof, a thing which ought to serve as a lesson to the Christians. The use then of their dances is for four ends, either to please their gods (let who will call them devils it is all one to me) as we have marked in two places before, or to cheer up some body, or to rejoice themselves of some victory, or to prevent sicknesses. In all these dances they sing, and make no dumb shews, as in those dances whereof the *Pythienne* oracle speaketh, when he saith; it behoveth that the beholder understand the dancing stage-player, although he be dumb; and that he hear him though he doth not speak. But as in *Delos* they did sing to the honour of *Apollo*, the *Salians*

to the honour of *Mars*; likewise the *Floridians* do sing to the honour of the sun, to whom they attribute all their victories: not for all that so filthily as *Orpheus*, inventor of the heathenish devilishnesses, of whom *St. Gregory Nazianzen* mocketh himself in an oration, because that among other follies, in an hymn he speaketh of *Jupiter* in this wise: *O glorious Jupiter! the greatest of all the gods, which art resident in all sorts of dung, as well of sheep as of horses and mules, &c.* And in another hymn that he maketh to *Ceres*, he saith, that she discovereth her thighs for to submit her body to her paramours, and to make herself to be tilled.

Our *Souriquois* do make also dances and songs to the honour of the devil which sheweth them their game, and that they think to gratify him; whereof one needeth not to marvel, because that we ourselves, that be better instructed, do sing psalms and songs of praise to our God, for that he giveth us our daily food: and I do not see that a man who is a hungry, have any great lust either in singing or dancing: *nemo enim saltat fere sobrius*, saith *Cicero*.

Also when they will feast any body, they have no fairer gesture, in many places than dancing; as in like manner, if any one maketh them a feast, for all thanking, they betake themselves to dancing, as it hath been seen sometimes, when *Monf. de Poutrincourt* did give them their dinner, they did sing songs of praises unto him, saying, that he was a brave *Sagamos*, who had made them good cheer, and which was their good friend; which they did comprehend very mystically under these three words, *epigico iato medico*: I say mystically, for I could never know the proper signification of every one of these words. I believe that it is of the ancient language of their forefathers which is out of use, like as the old *Hebrew* is not the *Jews* language at this day, and was already changed in the time of the apostles.

They sing also in their common *tabagies*, the praises of their brave captains and *Sagamos* that have killed many of their enemies: which was practised anciently in many nations, and is practised yet amongst us at this day; and is found to be approved and of decency in the holy scripture, in the canticle of *Deborah*, after the overthrow of king *Sijera*. And when young *David* had killed the great *Goliath*, as the king did return victorious into *Jerusalem*, the women came out of all the towns, and met him with tabrets, rebecs and timbrels, dancing and singing merrily, saying by course and answering one another; *Saul hath slain his thousand, and David his ten thousand*. *Albeneus* saith, that the *Gaullois* had

The songs  
of the  
French  
men.

had poets named *Bards*, whom they revered very much; and those poets did sing *visa voce*, the deeds of virtuous and famous men; but they did write nothing in publick, because that writing maketh men slothful and negligent in learning. Notwithstanding *Carolus Magnus* was of another opinion; for he caused songs to be made in the vulgar tongue, containing the deeds and acts of the ancients, and commanded that the children should be made to learn them by heart, and that they should sing them, to the end that their memory should remain from father to son, and from race to race, and by this means others should be stirred up to do good, and to write the actions and deeds of valiant men. I will further say here by the way, that the *Lacedæmonians* had a certain manner of dancing, which they used in all their feasts and solemnities, which did represent the three ages; to wit, the time past, by the old men, which did say in singing this burthen, *we were heretofore valorous*; the present, by the young men in the flower of their youth, saying, *we be so now at this time*; the future, by the children, who did say, *we shall be so too, when our turn comes*.

What are  
the savages  
dances.

I will not busy myself in describing all the fashions of the gambols of their ancient predecessors, but it sufficeth me to say, that the dances of our savages are made without removing from one place, and notwithstanding they are all in a round (or very near) and do dance with vehemency, striking with their feet upon the ground, and lifting themselves up as in half a leap; and as for their hands they hold them close, and their arms in the air, in form of a man

that threatneth with a motion of them. As for the voice, there is but one that singeth, be it man or woman; all the rest do and say, *bet, bet*, as some that breatheth out with vehemency; and at the end of every song, they all make a long and loud exclamation, saying, *bleee*. For to be more nimble, they commonly put themselves stark naked, because that their gowns made of skins do hinder them; and if they have any of their enemies heads or arms, they will carry them about their necks, dancing with this fair jewel, which they will sometimes bite, so great is their hatred even against the dead. And for to end this chapter as we began it, they never make any *tabagie* or feast, but that there is a dance after it; and afterward, if the *Sagamos* be disposed, according to the state of their affairs, he will make an oration of one, two, or three hours continuance, and at every demonstration asking the advice of the company: if they approve his proposition, every one will cry out aloud, *bleee*, in sign of allowing and ratifying of the same; wherein they give him very attentive audience, as we have seen many times. And also when that *Monf. de Pourincourt* did feast our savages, *Memberton*, after dancing, made an oration with such vehemency, that he made the world to wonder, "shewing the courtesies and witnesses of friendship that they received of the Frenchmen, what they might hope of them hereafter; and how much their presence was profitable, yea necessary unto them, because that they did sleep in security, and had no fear of their enemies, &c."

## C H A P. XVI.

### *Of the disposition of their bodies, and of their physick and chirurgery.*

WE have said in the last chapter, that dancing is profitable for the preservation of health: also it is one of the causes why our savages do delight so much in it. But they have yet some other preservatives which they use very often, that is to say, sweats, whereby they prevent sicknesses: for they be sometimes touched with this *ptibisick*, wherewith the men of *Capt. James L'yarrier* and *Monf. de Monts* were annoyed, which notwithstanding is but seldom; but when it happeneth, they have in *Canada* the tree called *annedda*, which I term the tree of life for the excellency thereof, wherewith they heal themselves; and in the country of the *Armou-*

*chiquois*, they have *sassafras*, and in *Florida*, *esquin*. The *Souriquois* which have none of these kinds of woods, do use sweats, as we have said, and they have their *Aout-quoins* for physicians, who for that purpose do dig in the ground and make a pit, which they cover with wood and big flat stones over it; then they put fire to it by a hole, and the wood being burned, they make a raft with poles, which they cover with all the skins and other coverings which they have, so as no air entereth therein; they cast water upon the said stones, which are fallen in the pit, and do cover them: then they put themselves under the same raft, and with motions, the *Aoutmeins* sing-

7. xix. d. 1.

*Sassafras.*  
*Esquin.*

Stows or  
hot hou-  
ses.

ing

ing, and the others saying (as in their dances) *bet, bet, bet*, they put themselves into a sweat. If they happen to fall into sickness, (for one must die in the end) the *Aoutmeins* doth blow, with exercisings, upon the member grieved, doth lick it and suck it; and if that be not sufficient, he letteth the patient blood, scotching his flesh with the point of a knife or something else. If they do not heal them always, one must consider that our physicians do not always cure their patients neither.

The physicians in Florida.

In Florida they have their *Jarvars*, who continually carry a bag full of herbs and drugs hanging about their necks to cure the sick, which are for the most part sick of the pox; and they blow upon the parts affected, until they draw the very blood from it.

The Brazilian physicians.

The *Brazilian* physicians are named among them *Pages*, (they be not their *Carabes* or soothsayers) who in sucking as afore said, they endeavour themselves to heal diseases; but they have one sickness which is incurable, which they call *pians*, proceeding of leachery, which notwithstanding little children sometimes have, even as them in these our parts that be full of pox-holes, which cometh unto them (as I think) from the corruption of their parents. This contagion doth convert itself into boils broader than the thumb, which disperse themselves throughout all the body, and even as far as the face, and being touched therewith, they bear the marks thereof all their life-time, fouler than lepers, as well *Brazilians* as other nations. As for the sick body's diet, they give him not any thing, unless he asketh for it; and without taking any other care of them, they cease not to make their noise and hurly-burles before them, drinking, skipping and singing, according to their custom.

The Souriquois chirurgeons.

As for the wounds, the *Aoutmeins* of our *Souriquois* and their neighbours do lick and suck them, using the beavers kidney, whereof they put a slice upon the wound, and so it doth heal itself with that. The ancient *Germans* (saith *Tacitus*) not having yet the art of chirurgery did the like: *They bring (saith he) their wounds to their mothers and to their wives, who are not afraid either to number them, or to suck them; yea they bring them vicinals to the camp, and exhort them to fight valiantly: so that sometimes armies ready to run away, have been restored by the prayers of the women, opening their breasts to their husbands. And afterwards they willingly used the womens advices and counsels, wherein they esteem some holy thing to be.*

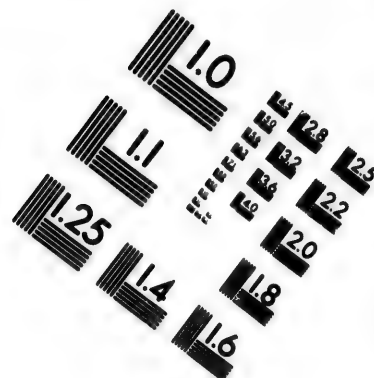
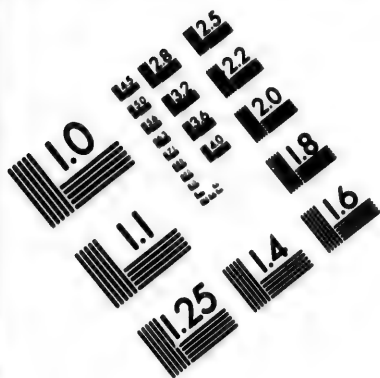
And among the Christians, many (not caring for God no longer than they receive

good gifts of him) do seek for the healing of their diseases, by charms and help of witches. So among our savages, the *Aoutmeins* having some lore in cure, enquireth often of his devil to know whether he shall heal or no; and hath never no answer but doubtfully, by *if* or *and*. There be some of them which sometimes do make incredible cures, as to heal one that hath his arms cut off. Which notwithstanding, I know not why I should find it strange, when I consider what *Monf. de Busbeque* writeth in his discourse of his embassy into *Turky*, the fourth epistle.

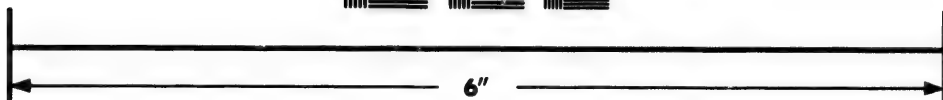
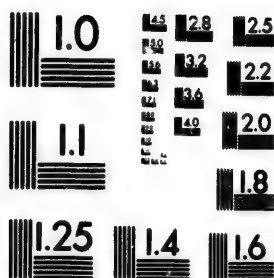
"Coming near unto *Buda*, the *basha* sent some of his household servants to meet us, with many heralds and officers: but among the rest, a fair troop of young men on horseback, remarkable for the novelty of their order. They had their heads bare and shaven, upon the which they had made a long bloody slash, and thrust divers feathers of birds within the wound, from whence the very pure blood did trickle down; but instead of shrinking at it, they went lifting up their heads with a laughing countenance. Before me marched some foot men, one of them had his arms naked and hanging down on his sides; both which arms above the elbow, were thrust quite thro' with a knife that stuck fast in them. Another was naked from his head to the navel, having the skin of his back so jagged up and down in two places, athwart which he had made to pass an hatchet of arms, which he did carry in scarf-wise as we would do a cutlafs. I saw another of them, who had fixed upon the crown of his head a horseshoe with many nails, and of so long continuance, that the nails were so fixed and fast in the flesh that they stirred not. We entred into *Buda* in this pomp, and were brought into the *basha's* house, with whom I treated of my affairs. All this youthful company little caring for their wounds, were in the lower court of the house: and as I was a looking on them, the *basha* asked of me what I thought of it? All well said I, except that these men do with the skin of their bodies, that which I would not do with my coat; for I would seek to keep it whole. The *basha* laughed, and we took our leave."

Our savages do very well sometimes make trial of their constancy, but we must confess that it is nothing in regard of the things above rehearsed: for all that they do is to put burning coals upon their arms, and to suffer their skins to burn, so that the marks thereof do remain there for ever; which thing they do also on other parts of





# **IMAGE EVALUATION TEST TARGET (MT-3)**



**Photographic  
Sciences  
Corporation**

23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4503

0  
11  
E E E E E  
6 6 6 6 6  
18 20 22 25

11  
10  
E E E E E  
6 6 6 6 6  
20 22 25



the body, and shew these marks, to say that they have a great courage. But the ancient *Mutius Scaevola*, did much more than that, burning courageously his arm in the fire, after he had missed the killing of king *Porfenna*. If this were of my purpose, I would declare the customs of the *Lacedæmonians*, who did make every year a feast to the honour of *Diana*, where the young boys did shew their tryal by whipping of themselves. Item the custom of the ancient *Persians*, who worshipping the sun, which they called *Mithra*, none could be received to that fraternity until he had given his constancy to be known, by four-score kinds of torments, of fire, of water, of fasting, of solitariness, and other things.

Healthful  
country.

But let us return to our savages physicians and chirurgeons. Although the number of them be but small, yet so it is, that the hope of their living doth not consist wholly in that trade; for as concerning the ordinary sicknesses, they are so rare in those parts, that the verse of *Ovid* may be very well applied unto them:

*Si valeant homines ars tua Phæbe jacet:*

Long  
lives.

In saying *si, pro quia*. For these do also live a great age, which is commonly seven score or eight score years. And if they had our commodities, to live by forecast and industry to gather up in summer for the winter, I believe they would live above three hundred years: which may be conjectured, by the report that we have made heretofore of an old man in *Florida*, who had lived that great age. In such sort, that it is no particular miracle of that which *Pliny* saith, that the *Pandorians* do live 200 years, or that they of *Taprobane*, are lively and nimble at a hundred years old. For *Membertou* is above a hundred years old, and yet hath not one white hair on his head, and so ordinarily be the others: and that which is more in every age, they have all their teeth, and go bare-headed, not caring at least to make any hats of their skins, as the first did that used them in these parts of the world. For they of *Peloponnesus*, the *Lacedæmonians* did call a hat *cynen*, which *Julius Pollux* saith, to signify a dog's skin. And of these hats do yet the northerly people use at this day, but they are well furred.

The first  
original of  
hats.

That which also procureth the health of our savages, is the concord which they have among them, and the small care they take for the commodities of this life, for the which we torment and vex ourselves. They have not that ambition, which in these parts gnaweth and fretteth the minds and spirits, and filleth them with cares, making blinded men to go to the grave in the very flower of their age, and sometimes to serve for a shameful spectacle to a publick death.

Concord  
is a cause  
of long  
life.

I dare also, and that very well, attribute the cause of this disposition and long health of our savages to their manner of life, which is after the ancient fashion, without curiosity; for every one doth grant that sobriety is the mother of health: and although they sometimes exceed in their *tabagies*, or feasts, they diet themselves afterwards well enough, living very often eight days more or less with the smoke of tobacco, not returning to hunting until they be hungry; and that besides being nimble they want no exercise, some way or other. Briefly, there is no mention amongst them of those short ages which do not out-pass forty years, which is the life of certain people of *Æthiopia*, as *Pliny* saith, which do live of locusts, or grasshoppers, salted in the smoke. Also corruption is not among them, which is the fostering mother of physicians and of magistrates, and of the multiplicity of officers, and of publick extortioners, which are created and instituted for to give order unto it, and to cut off the abuses. They have no suits in law, the plague of our lives, to the prosecuting whereof we must consume both our years and our means, and very often one cannot obtain justice, be it either by the ignorance of the judge, to whom the case is disguised, or by his own malice, or by the wickedness of an attorney that will sell his client: and from such afflictions do proceed the tears, fretfulness, and desolations, which bring us to the grave before our time: For *Sorrow*, saith the wise man, *baib killed many, and there is no profit in it. Envy and wrath shorten the life, and care bringeth old age before the time; but the joy of the heart is the life of man, and a man's gladness prolongeth his days.*

## C H A P. XVII.

*The exercises of the men.*

**A**FTER health, let us speak of exercises which be the maintainers and protectors thereof. Our savages have no base exercise, all their sport being either the wars or hunting, whereof we will speak severally, or in making implements fit for the same, as *Cæsar* witnesseth of the ancient *Germans*, or a dancing, and of that we have already spoken, or in passing the time in play: they make then bows and arrows, bows which be strong and without fineness; as for the arrows, it is an admirable thing, how they can make them so long and so strait with a knife, yea with a stone only, where they have no knives. They feather them with the feathers of an eagle's tail, because they are firm and carry themselves well in the air: and when they want them they will give a beaver's skin, yea, twain for one of those tails. For the head, the savages that have traffick with *Frenchmen* do head them with iron heads which are brought to them; but the *Armouchiquois*, and others more remote, have nothing but bones made like serpents tongues, or with the tails of a certain fish called *scianau*, the which fish is also found in *Virginia* by the same name, at least the *English* historian doth write in *seekenauk*. This fish is like to a crause lodged within a very hard shell, which shell is of the greatness of a dish, a long tail, likewise hard, for it is shell and sharp. His eyes are upon his back, and is very good meat.

They also make wooden maces, or clubs, in the fashion of an abbot's staff, for the war, and shields which cover all their bodies, as did our ancient *Gaullois*. As for the quivers that is the womens trade.

For fishing: the *Armouchiquois* which have hemp do make fishing lines with it; but ours that have not any manuring of the ground, do truck for them with *Frenchmen*, as also for fishing-hooks to bait for fish; only they make with guts bow-strings, and rackets, which they tie at their feet to go upon the snow a hunting.

And for as much as the necessity of life doth constrain them to change place often, whether it be for fishing (for every place hath its particular fish, which come thither in certain season) they have need of horses in their remove for to carry their stuff. Those horses be canoes and small boats made of barks of trees, which go as swiftly as may be without sails: when

they remove they put all that they have into them, wives, children, dogs, kettles, hatches, *matacbias*, bows, arrows, quivers, skins, and the coverings of their houses. They are made in such sort, that one must not stir nor stand up when he is in them, but crouching or sitting in the bottom, otherwise the merchandize would overturn: they are four foot broad, or thereabouts, in the midst, and are sharp towards the ends, and the nose is made rising, for to pass commodiously upon the waves. I have said that they make them of the barks of trees, for the keeping whereof in measure, they garnish them within with half circles of cedar wood, a wood very supple and pliable, whereof *Noah's* ark was made: and to the end they leak not, they cover the seams, which join the said barks together, which they make of roots, with the gum of fir-trees. They also make some of willows very properly, which they cover with the said gum of fir-trees: a thing which witnesseth that they lack no wit, where necessity presseth them.

Many nations of these parts have had the like in times past. If we seek in the holy scripture, we shall find that *Moses's* mother, seeing she could hide her child no longer, she did put him in a little chest, that is to say, in a little canoe: for *Noah's* ark, and this same small chest is one same word פֶּנֶךָ in Hebrew, made of reed, and daubed it with slime and pitch; then put the child in it, and laid it among the bull-rushes by the shore of the river. And the prophet *Isaiab* threatening the *Æthiopians* and *Assyrians*, *Woe*, saith he, unto the country which sendeth by sea ambassadors in paper vessels (or rushes) upon the waters, saying, messengers go ye quickly, &c. The *Egyptians*, neighbours to the *Æthiopians* had in the time of *Julius Cæsar*, the same vessels, that is to say, of paper, which is a rind of a bark of a tree, witness *Lucan* in these verses:

*Conferitur bibula Memphis cymba papyro.*

But let us come from the east and south to the north: *Pliny* saith, that anciently the *Englishmen* and *Scotchmen* fetched tin in the land of *Mistis*, with canoes of willows sewed in leather. *Solin* saith as much, and *Isidore*, which calleth this fashion of canoes, carabus, made of willows, and environed with ox-hides all raw, *Whicb*, saith he, the Saxon

Bows and  
arrows.

Canoes, or  
boats.

Saxon pirates do use, who with those instruments are swift in fight. *Siloneus de Polignac*, speaking of the same Saxons saith,

—Cui pelle salam fulcare Britannum  
Ludus, Et affuso glaucum mare fudere  
lembo.

The savages of the north, towards Labrador, have certain small canoes of thirteen or fourteen foot long, and two foot broad, made of this fashion, all covered with leather, yea, over-head, and there is but one hole in the midst, where the man putteth himself on his knees, having half his body out, so that he cannot perish, furnishing his vessels with victuals before he cometh in it. I dare believe, that the fables of the syrens, or mermaidens, come from that, the dunces esteeming that they were fish, half men or women, as they have feigned centaurs by seeing men on horseback.

The original of the syren tables.

Canoes of hollowed trees.

The *Armouchiquois*, *Virginians*, *Floridians*, and *Brasilians*, do make another fashion of canoes, for having neither hatchets nor knives, except some copper ones, they burn a great tree very strait at the foot, and fell it down; then they take such length as they will, and use to burn it instead of sawing it, scraping the burnt part of the tree with stones: and for the hollowing of the vessel, they do continue the same. In one of those boats six men will sail with some stuff, and will make long voyages: but these kind of canoes are heavier than the others.

They also make long voyages by land as well as by sea, and they will undertake (a thing incredible) to go 20 or 30, yea, 40 leagues through the woods, without meeting with any path or inn, and without carrying any victuals but tobacco, and a tinder box, with their bow in hand, and their quiver at their backs; and we in *France* are much troubled when we have never so little lost our way in some great forest. If they be pressed with thirst, they have the skill to suck the trees, from whence do trickle down a sweet and very pleasant liquor, as myself have tried it sometimes.

They are commonly birch-trees.

Pottery of earthen.

In the countries where they use tillage, as in that of the *Armouchiquois*, and farther off, the men do make an infinite number of earthen-pots, like in fashion to night-caps, in which they seeth their meats, flesh, fish, beans, corn, pumpions, &c. Our *Souriquois* did so anciently, and did till the ground; but since that *Frenchmen* do bring unto them kettles, beans, pease, biscuit and other food, they are become slothful, and make no more account of those exercises. But as for the *Armouchiquois* which have yet no commerce with us, and them that are further

off, they till the ground, do fatten it with shells of fish, they have their families distinct, and their plots of ground about them; contrary to the ancient *Germans* which (as *Cæsar* saith) had not any field proper, neither did they dwell above a year in one place, having almost no other living than milk, flesh, and cheese, thinking it too tedious a thing for them to tarry a whole year of purpose for to reap a harvest. Which is also the humour of our *Souriquois* and *Canadians*, who, and all others (as we must needs confess) are nothing laborious but in hunting. For, the manuring of the ground, the women do take the greatest pains in it, who amongst them do not command at home, and do not make their husbands to go to the market, as they do in many provinces in these our parts, and especially in the country of Jealousy.

As for the tillage of the *Floridians*, The *Floridians* hear what *Laudonniere* saith of it; they sow their corn twice a year, that is to say, in *March* and in *June*, and all in one and the self-same land. The said mill from the time that it is sowed until it be ready to be reaped, is not above three months in the ground: The six other months they suffer the ground to rest. They also gather fair pumpions and very good beans, they do not dung their land; only when they will sow, they set the weeds on fire which are grown during the six months, and burn them all. They till their land with an instrument of wood, which is made like to a broad pickaxe, wherewith they dig their vines in *France*; they put two grains of mill together. When the lands are to be sowed, the king commandeth one of his men to call his subjects together every day to come to labour, during the which, the king causeth great store of that drink whereof we have spoken to be made. In the season that the corn is gathered, it is all carried into the common store-house, where it is distributed to every one according to his quality. They sow but so much as they think will serve them for six months, and that very hardly; for during the winter they retire themselves three or four months of the year into the woods; where they make little houses of palm leaves, to lodge themselves in, and there do live of acorns, of fish which they take, of oysters, or stags, turkey-hens and other beasts that they take.

Their living during the winter.

And seeing they have towns and houses, The towns or cabins, I may yet well put this among of the savages. As for the towns, they be multitudes of cabins, made somewhat pyramid wise; others in form of a cottage, others like garden bowers, compassed as it were with high pales of trees joined one near the other, even as I have

set

set out the town of *Hocbelaga*, in my map of the great river of *Canada*. Furthermore, one must not marvel of this shape of a town, which might seem simple; seeing that the fairest towns of *Muscovy* have no better inclosure. The ancient *Lacedemonians* would have no other walls than their courage and valour: Before the general flood *Cain* did build a town, which he named *Enoch* (I believe it was no otherwise made than those of our savages) but he did feel the wrath of God which pursued him, and had lost all assurance. Men had but cabins and pavillions, and as it is written of *Jabal* the son of *Ada*; that he was the father of the dwellers in *Tabernacles* and of *Shepherds*. After the flood they built the tower of *Babel*, but this was folly. *Tacitus* writing of the manners of the *Germans*, saith that in his time they had not any use neither of lime nor stones, the *English Britons* much less. Our *Gaullois* were then, from many ages before, come to civility; but yet were they a long time in the beginning without any other habitations than cabins; and the first *Gaullois* king that built towns and houses, was *Magus*, who succeeded his father the wife *Samotbes*, three hundred years after the flood, eight years after the nativity of *Abraham*, and the one and fiftieth year of the reign of *Ninus*, as *Berosus* the *Chaldean* doth say. And although they had buildings, they lay notwithstanding on the ground upon skins, like to our savages. And as in the ancient times the names were given which contained the qualities

and acts of persons, *Magus* was so called, because he was the first builder. For in the *Scythian* and *Armenian* language (from whence our *Gaullois* came shortly after the flood) and in the ancient *Gaullois* tongue, *Magus* signifieth a builder, saith the same author; and so hath *John Annus* of *Viterbo* very well marked; from whence came our names of the towns of *Roibomagus*, *Neomagus*, *Noviomagus*. So likewise *Samotbes* signifieth wife, and the old *Gaullois* philosophers were (before the *Druids*) called *Samotbeans*, as *Diogenes Laertius* reporteth, who confesseth that philosophy did begin from them whom the *Greek* vanity did call *Barbarous*.

I will add here for an exercise of our savages their play at hazard, whereunto they are so addicted that sometimes they play out all that they have; and *James Quartier* writeth the same of them of *Canada*, in the time that he was there. I have seen a kind of game that they have, but not thinking then to write this treaty, I took no heed to it. They put some number of beans coloured and painted of the one side in a platter; and having stretched out a skin on the ground, they play thereupon, striking with the dish upon this skin, and by that means the beans do skip in the air, and do not all fall on that part that they be coloured; and in that consisteth the chance and hazard; and according to their chance they have a certain number of quills made of rushes, which they distribute to him that winneth for to keep the reckoning.

## C H A P. XVIII.

## Of the womens exercises.

THE woman was given in the beginning unto man, not only for to aid and assist him, but also to be the storehouse of generation. Their first exercise then that I will attribute unto her, after that she is married is to bring forth goodly children, and to assist her husband in this work; for this is the end of marriage. And therefore is she very well and fitly called in *Hebrew* חַוָּה that is to say *Pierced*, because it is meet that she be pierced, if she will imitate our common mother the earth, which in the spring time, desirous to bring forth, openeth her bosom for to receive the rain and dews which the heaven poureth upon her. Now I find that this exercise shall be requisite for them that will inhabit *New France* to bring

forth there store of creatures, which shall sing the praises of God. There is land enough to nourish them, so that they be willing to work; and their condition shall not be so miserable as it is with many in these parts, which do seek to employ themselves and do not find wherein; and albeit they find it, yet very often is their labour unrewarded and unfruitful. But in that country he that will take pleasure, and as it were sport himself with sweet labour, he shall be assured to live out of bondage, and that his children shall yet be in better state than himself was. The first exercise then of the woman is to work in generation, which is a labour so fair and so meritorious, that the great apostle *St. Paul*, to console them in the pains they take

The woman is called *Pierced*.

take in that labour hath said; *that the woman shall be saved through bearing of children, if they remain in faith, and love, and holiness with modesty.* That is to say, if she instruct them in such sort that the godliness of the mother may be known by the good institution of the children.

This first and chiefest article being mentioned, let us come to the others. Our savage women after they have brought forth the fruit of this exercise, by I know not what practice, do observe without law that which was commanded in the law of *Moses* touching purification. For they shut themselves up a-part, and know not their husbands for thirty yea forty days; during which time they do not leave for all that from going here and there, where they have business, carrying their children with them, and taking care for them.

I have said in the chapter of the *tabagie* that among the savages, the women are not in as good a condition as they were anciently among the *Gaullois* and *Germanis*. For (by the report of *James Quartier* himself) they labour more than the men, saith he, whether it be in fishing, be it in tilling or in any thing else. And notwithstanding they are neither forced, nor tormented; but they are neither in their *tabagies* nor in their councils, and do the servile business, for want of servants. If there be any venison killed, they go to slay it and to fetch it, yea were it three leagues off; and they must find it out by the only circumstance that shall be described to them by words. They that have prisoners do also employ them to that, and to other labours, as to go fetch wood with their wives; which is folly in them to go fetch dry and rotten wood very far off for to warm them, although they be in the midst of a forest. True it is that the smoke is very irksome to them, which it may be is the cause thereof.

Matts.

The currying and dressing of skins.

Touching their smaller exercises; when the winter doth approach, they prepare that which is necessary to oppose themselves against this rigorous adversary, and make matts of rushes, wherewith they garnish their cabins, and others to sit upon, and all very artificially; yea also colouring their rushes, they make partitions in their works, like to them that our gardeners do make in their garden knots, with such measure and proportion as nothing is found amiss therein. And because that the body must also be clothed, they curry and supple the skins of beavers, stags and others, as well as can be done here. If they be little they sew many together,

and make cloaks, sleeves, stockings, and shoes, upon all which things they make works which have a very good grace. *Item*, they make panniers of rushes and roots, for to put their necessities in, as corn, beans, pease, flesh, fish and other things. They make also purses of leather, upon which they make works worthy of admiration, with the hairs of porcupines, coloured with red, black, white and blue, which be the colours that they make, so lively that ours seem in nothing to be comparable to them. They also exercise themselves in making dishes of bark to drink, and put their meats in, which are very fair according to the stuff. *Item*, scarfs, necklaces and bracelets which they and the men do wear, which they call *matacbias*, are of their making.

When the barks of trees must be taken off in the spring-time, or in summer, therewith to cover their houses, it is they which do that work; as likewise they labour in the making of canoes and small boats, when they are to be made; and as for the tilling of the ground (in the countries where they use it) they take therein more pains than the men, who do play the gentlemen, and have no care but in hunting, or of wars. And notwithstanding all their labours, yet commonly they love their husbands more than the women of these our parts. For none of them are seen to marry again upon their graves, that is to say presently after their decease, but rather do tarry a long time. And if he hath been killed, they will eat no flesh nor will condescend to second marriage until they have seen the revenge thereof made; a testimony both of true love (which is scarce found among us) and also of chastity. Also it happeneth very seldom that they have any divorcements, but such as are voluntary; and if they were Christians they would be families with whom God would dwell and be well pleased, as it is meet it should be so, for to have perfect contentment; for otherwise marriage is but torment and tribulation; which the *Hebrews*, great speculators and searchers into holy things, by a subtle animadversion, have very well noted, for *Aben Hexra* saith, that in the name of the man *אדם* and of the woman *חַוָּה* the name of God, *Jah*, is contained; and if the two letters which do make this name of God be taken away, there shall remain these two words *אדם חַוָּה* which do signify fire and fire; that is to say, that God being taken away it is but anguish, tribulation, bitterness and grief.

The women love to their husbands.

## C H A P. XIX.

## Of their civility.

ONE must not hope to find in our savages that civility which the *Scribes* and *Pharisees* did require in the disciples of our Lord. For which their over great curiosity he made them such answer as they deserved; for they had brought in ceremonies and customs which were repugnant to God's commandment, which they would have strictly to be observed, teaching ungodliness under the name of *piety*. For if a wicked child did give and put into the common box of the temple that which appertained to his father, or to his mother, they (for to draw this profit) did justify this wicked son, against the commandment of God, who hath above all things commended and commanded the childrens obedience and reverence towards them that have brought them into the world, which are the image of God, who hath no need of our goods, and doth not accept the oblation that is made unto him of the goods of another. The same *Scribes* and *Pharisees* did also bring in a civility to wash hands, which our Lord doth not blame but in as much as they made the not observing of it to be a great sin.

I have no cause to praise our savages in those kind of civilities, for they wash not themselves at meals; unless they be monstrously foul; and not having any use of linnen, when their hands be greasy they are constrained to wipe them on hairs, or upon their dogs hairs. They make no curiosity of belching, being at meals; which the *Germans* and others in these parts do as well as they. Not having the art of joiners work they dine upon the broad table of the world, spreading a skin where they eat their meat, and sit on the ground. The *Turks* also do the same. Our ancient *Gaullois* were no better than they, who (*Diodorus* saith) did the same, spreading on the ground dogs skins, or wolves skins, upon which they did dine and sup, making themselves to be served by young boys. The *Germans* were more rude; for they had not learning, philosophy, nor so much delicateness as our nation, which *Cæsar* saith to have had the use of a thousand things by the means of their navigations on the seas, whereby they helped the bordering people of *Germany*, who used some small civility, and more humanity than the o-

thers of their nation, by reason of the communication they had with our people.

As for the compliments that they use one towards another coming from far, they may very briefly be recited; for we have many times seen savage strangers to arrive in *Port Royal*, who being landed, without any discourse, went strait to *Memberton's* cabin, where they sat down, taking tobacco, and having well drunken of it, did give the tobacco-pipe to him that seemed to be the worthiest person, and after consequently to the others; then some half an hour after they did begin to speak. When they arrived at our lodgings, their salutation was, *Ha, bo, bo*, and so they do ordinarily; but for making of curtesies and kissing of hands they have no skill; except some particulars which endeavoured themselves to be conformable unto us, and seldom came they to see us without a hat, to the end they might salute us with a more solemn action.

The *Floridians* do make no enterprise, before they assemble their counsel divers times; and in these assemblies when they arrive they salute one another. The *Parauiski* (whom *Laudonniere* calleth king) placeth himself alone upon a seat which is higher than the others; where, one after another, they come to salute him, and the eldest begin their salutation, lifting up twice both their hands as high as their faces, saying *Ha, be, ya, ba, ba*, and the others do answer, *Ha, ba*. And they sit every one upon seats which are about the council-chamber.

Now whether the salutation *Ho, bo*, doth signify any thing or no (for I know no particular signification in it) yet notwithstanding it is a salutation of joy, and the only voice *Ho, bo*, cannot be made but almost in laughing, testifying thereby that they are glad to see their friends. The *Greeks* have never had any thing else in their salutations, but a witnessing of joy by their word *chaire*, which signifieth, *be ye merry*; which *Plato* disliking was of advice that it were better to say *sophroney, be ye wise*. The *Latins* have had their *ave*, which is a wish of happiness; sometimes also *salve*, which is a wishing of health to whom one saluteth. The *Hebrews* had the verb *shalum* which is a word of peace and of health. According unto which our Saviour did com-

The savages salutations.

The Floridians salutations.

mand



mand his apostles to salute the houses where they should enter in, that is to say, according to the interpretation of the common translation, to pronounce peace unto them; which salutation of peace was from the first ages amongst the people of God. For it is written that *Jethro, Moses's father in law*, coming to rejoice with him for the graces that God had done unto him and unto his people, by the delivering of them from the land of *Egypt*, *Moses went out to meet his father-in-law, and having bowed himself kissed him; and they saluted one another with words of peace.* We Frenchmen do say, *Dieu vous gard*, that is, God keep you, *Dieu vous doint le bon jour*, God give you good morrow; *Item, Le bon soir*, good evening. Notwithstanding there be many, who ignorantly do say, *Je vous donne, Le bon jour, Le bon soir*, that is to say, I give (or bid) you good morrow, good evening; a manner of speech which would be more decent, by desiring and praying to God that it be so. Angels have sometimes saluted men, as he who did say to *Gideon*: *Most strong and valiant man, the Lord is with thee.* But God saluteth no body; for it belongeth to him to give salvation, and not to wish it by prayer.

Salutation  
in sneez-  
ing.

The heathen had yet a civility in saluting them which did sneeze, which custom we have kept of them. "And the emperor *Tiberius*, the saddest man in the world" (saith *Pliny*) would be saluted in sneezing, although he were in his coach, &c. All those ceremonies and institutions (saith the same author) are come from the opinion of them which think "that the gods will assist our affairs." Out of these words may be easily conjectured that the salutations of the heathen were prayers and vows for health, or other felicity, that they made to the gods.

And as they did such things in meetings,

so did they use the word *vale* (be ye well, be ye in health, as we use to say in *English* fare you well) at the departure; yea in letters and epistles, which also they began always with these words: *If you be in health, it is well; I am in health.* But *Seneca* saith that this good custom was broken in his time; as at this day among us it is to write clownish like to put in the beginning of a letter, *God keep you in health*; which was in times past a holy and Christian manner of writing. Instead of this *vale*, which is often found in the holy scriptures, we say in our language *A Dieu* God be with you, wishing not only health to our friend, but also that God do keep him. The ancient fashion in the beginning of letters.

But our savages have not any salutation at the departure, but only the *A Dieu* which they have learned of us. And to finish this discourse where we began, they are to be commended for their obedience that they yield to their fathers and mothers, to whose commandments they obey, do nourish them in their old age, and defend them against their enemies. The savages obedient to their parents. And here with us (Oh miserable thing!) there is often seen the childrens suits in law against their parents; books of the fatherly power are seen published, concerning the childrens withdrawing from their obedience. An unworthy act for children that be Christians, to whom may be applied the speeches of *Turnus Hernonius*, recited in *Titus Livius*, saying, *that there is no speedier deciding and taking up of any matter, than between the father and the son; a thing that might be dispatched in few words; for if he would not obey and give place to his father, undoubtedly evil should come to him.* And the word of God which is a thunder-bolt saith: *Cursed be he who honoureth not his father and his mother, and all the people shall say Amen.*

## CHAP. XX.

### Of the virtues and vices of the savages.

**V**IRTUE like unto wisdom, disdaineth not to be lodged under a mean roof. The northerly nations are the last that have been brought to civility; and notwithstanding, before that civility, they have done great actions. Our savages, although they be naked, are not void of those virtues, that are found in men of civility; for every one (saith *Aristotle*) hath in him, even from his birth, the principles

and seeds of virtue. Taking then the four virtues by their springs, we shall find that they participate much of them. For first concerning fortitude and courage, they have thereof as much as any nation of the savages (I speak of our *Souriquois* and of their allied) in such sort, that ten of them will always adventure themselves against twenty *Armouchiquois*; not that they be altogether without fear (a thing which the fore-

fore-alleged *Aristotle* doth reproach to the ancient *Celtien-Gaullois*, who feared nothing, neither the motions of the earth, nor the tempests of the sea, saying, that this was the property of an harebrain fellow) but with that courage they have, they esteem that wisdom giveth unto them much advantage. They fear then, but it is that which all wise men do fear, and that is death, which is terrible and dreadful, as she that riseth all, through which she passeth. They fear shame and reproach, but this fear is cousin-german to virtue. They are stirred to do good by honour, for as much as he, amongst them, is always honoured, and getteth renown to himself that hath done some fair exploit. Having these things proper unto them, they are in a mediocrity, which is the very seat of virtue. One point maketh this virtue of force and courage imperfect in them, that is, they are too revengeful; and in that they put their sovereign contentment, which inclineth to brutishness. But they are not alone, for all those nations how far soever they may stretch themselves from one pole to the other, are infected with this vice. The Christian religion only may bring them to reason, as in some sort she doth with us (I say in some sort) because that we have men very imperfect, as well as the savages.

Temperance.

Temperance is another virtue, consisting in the mediocrity in things that concern the pleasures of the body; for as for that which concerneth the mind he is not called temperate or intemperate, who is moved with ambition, or with desire to learn, or that employeth his time in toys. And for that which concerneth the body, temperance or intemperance, is not applied to all things that might be subject to our senses, unless it be by accident, as to colour, to a picture; *item*, to flowers and good scents; *item*, to songs and hearing of orations, or comedies; but rather to that which is subject to feeling, and to that which smelling seeketh by arts, as in eating and drinking, in perfumes, in the venerial act, to tennis play, to wrestling, to running, and such like. Now all these things do depend of the will, which being so, it is the part of a man to know how to bridle his appetites.

Our savages have not all the qualities requisite for the perfection of this virtue; for as for meats we must acknowledge their intemperance, when they have where-with, and they do eat perpetually, yea so far as to rise in the night to banquet. But seeing that in these our parts many are as vicious as they, I will not be too rigorous a censurer of them. As for the other actions there is no more to be

reproved in them than in us; yea I will say less, in that which concerneth the venereal action, whereto they are little addicted; not comprehending here, for all that, them of *Florida*, and in hotter countries, of whom we have spoken heretofore.

Liberality is a virtue as worthy praise, as avarice and prodigality, her opposites, *Liberality*. are blame-worthy. It consisteth in giving and receiving, but rather in giving in time and place, and according to occasion, without excess. This virtue is proper and befitting great personages, which be as it were stewards of the goods of the earth, which God hath put into their hands, for to use them liberally, that is to say to distribute them to him that hath none, not being excessive in needless expences, nor too sparing where magnificence is to be shewn.

Our savages are praise-worthy in the exercise of this virtue, according to their poverty; for as we have said before, when they visit one another, they give mutual presents one to the other. And when some *French Sagamos* cometh to them, they do the like with him, casting at his feet some bundle of beavers, or other furs, which be all their riches; and so did they to *Monf. de Pourtrincourt*, but he took them not to his own proper use, but rather put them into *Monf. de Monts's* store-house, because he would not go against the privilege given unto him. This custom of the said savages proceedeth but from a liberal mind, and which hath some generosity. And although they be very glad when the like is done unto them, yet so it falleth out, that they begin the venture, and put themselves in hazard to lose their merchandise. And who is he amongst us that doth more than they, that is to say, which giveth but with intention to receive the poet faith,

*Nemo suas gratis perdere vellet opes.*

“There is no body that giveth, intending to lose.”

If a great personage giveth to a mean man, that is for to draw some service from him. Even that which is given to the poor, is to receive the hundred-fold, according to the promise of the gospel; and for to shew the gallantness of our said savages; they do not willingly cheapen, and do content themselves with that which is given them honestly with a willing mind, disdainful and blaming the fashions of our petty merchants, which be an hour a cheapening for to buy a beaver-skin; as I saw being at the river *St. John*, whereof I have spoken heretofore, that they called a young merchant of *St. Male, Mercatoria*.

*ria*, which is a word of reproach among them, borrow'd of the *Basques*, signifying as it were, a haggling fellow. Finally, they have nothing in them but frankness and liberality in their exchanging. And seeing the base manners of some of our men, they demanded sometimes, what they came to seek for in their country, saying, that they came not into ours; and seeing that we are richer than they, we should give them liberally that which we have.

Out of this virtue, there groweth in them a magnificence which cannot appear, and remaineth hidden, but for all that they are provoked by it, doing all they can for to welcome their friends. And *Memberton* was very desirous that so much honour should be done unto him as to shoot off our cannons when he did arrive, because he saw that the same was done to the *French* captains in such a case, saying that it was due unto him, seeing that he was a *Sagamos*.

Here hospitality may be mentioned; but having spoken thereof heretofore, I will refer the reader to the chapter of the *sabagie*, where I give them the praise attributed to the *Gaullois* and ancient *Frenchmen* for this respect. True it is that in some places there be some which be friends for the time, and take their advantage in necessity, as hath been noted in *Landonniere's* voyage. But we cannot accuse them in that, lest we also accuse ourselves, which do the like. One thing I will say that belongeth to fatherly piety, that the children are not so cur'd as to despise their parents in old age, but do provide for them with venison, as the *forks* do towards them that have ingendred them. A thing which is the shame of many Christians, who being weary of their parents long life, do oftentimes strip them before they go to bed, and so do leave them naked.

They use also humanity and mercy towards their enemies wives and little children, whose lives they spare, but they remain their prisoners for to serve them, according to the ancient right of servitude, brought in amongst all the nations of the other world, against the natural liberty. But as for the men of defence they spare none, but kill as many of them as they can catch.

As for justice, they have not any law either divine or human, but that which nature teacheth them, that one must not offend another. So have they quarrels very seldom; and if any such thing do chance to happen, the *Sagamos* quieteth all, and doth justice to him that is offended, giving some bastinadoes to the wrong doer, or condemning him to make

some presents to the other, for to pacify him, which is some form of dominion. If it be one of their prisoners, that hath offended, he is in danger to go to pot. For after he is killed no body will revenge his death: the same consideration is in these parts of the world; there is no account made of a man's life that hath no support.

One day there was an *Armouchiquois* wo-  
man, prisoner, who had caused a country-  
man of hers, prisoner, to escape away; of justice.  
and to the end to travel and pass on the way, she had stolen from *Memberton's* cabin a tinder-box (for without that they can do nothing) and a hatchet; which being come to the knowledge of the savages, they would not proceed on the execution thereof near unto us, but they went to cabin themselves four or five leagues from *Port Royal*, where she was killed: and because she was a woman, our savages wives and daughters did execute her. *Kinibech-coech*, a young maid of eighteen years of age, fair and well spotted with colours, gave her the first stroke in the throat, which was with a knife; another maid of the same age, handsome enough, called *Metembroech*, followed on, and the daughter of *Memberton*, which we called *Memberton-ech-coech*, made an end. We reproved them sharply for this cruelty, whereof they were all ashamed, and durst not shew themselves any more. This is their form of justice.

Another time a man and a woman, prisoners, went clean away, without tinder-box or any provision of meat; which was hard to be performed, as well for the great distance of way, which was above three hundred leagues by land, because it behoved them to go secretly, and to take heed from meeting with any savages. Nevertheless those poor souls pulled off the bark of certain trees, and made a little boat with the bark of them, wherein they crossed the bay *Francoise*, and got to the other shore, over-against *Port Royal*, shortning their way above one hundred and fifty leagues; and got home into their country of the *Armouchiquois*.

I have said in some place that they are  
not laborious, but in hunting and fishing,  
loving also the labour taken by sea; sloth-  
ful at all other painful exercise, as in the  
manuring of the ground, and in our me-  
chanical trades; also to grind corn for their  
own use. For sometimes they will rather  
seeth it in grains, than to grind it by handy  
strength. Yet notwithstanding they will  
not be unprofitable; for there will be some  
means to employ them, to that whereunto  
they be inclined by nature, without forcing  
it; as heretofore did the *Lacedæmonians*; the  
Wherein  
the sava-  
ges are di-  
ligent and  
slothful.

The piety  
of the sa-  
vages to-  
wards  
their pa-  
rents.

the young men of their commonwealth. As for the children having yet taken no bias, it will be easier to keep them at home and to employ them in those things that

shall be thought fit: howsoever it be, hunting is no bad thing, nor fishing neither. Let us see then how they behave themselves therein.

## C H A P. XXI.

## Of their hunting.

**G**OD, before sin, gave for food unto man, every herb bearing seed upon all the earth, and every tree wherein is the fruit of a tree bearing seed; without making mention of the spilling of the blood of beasts: and notwithstanding after the banishment from the garden of pleasure, the labour ordained for the punishment of the said sin, required a stronger and more substantial food than the former; so man full of carnality, accustomed himself to feed upon flesh, and did tame certain number of beasts for to serve him to that effect; though some would say, that before the flood no flesh was eaten: for in vain had *Abel* been a shepherd, and *Jabel* father of shepherds. But after the flood, God renewing his covenant with man; *the fear and dread of you, saith the Lord, shall be upon every beast of the earth, and upon every fowl of the heaven, with all that moveth on the earth, and upon all the fishes of the sea; they are given into your hands; all that moveth, having life, shall be unto you for meat.*

The beginning of the right of hunting.

For what end kings have been chosen.

Upon this privilege is formed the right of hunting; the noblest right of all rights that be in the use of man, seeing that God is the author of it. And therefore no marvel if kings and their nobility have reserved it unto them, by a well concluding reason, that if they command unto men, with far better reason may they command unto beasts. And if they have the administration of justice to judge malefactors, to overcome rebels, and to bring to human society wild and savage men; with far better reason shall they have it for to do the same towards the creatures of the air, of the forests and of the fields. As for them of the sea, we will speak of them in another place. And seeing that kings have been in the beginning chosen by the people, for to keep and defend them from their enemies, whilst that they are at their necessary works; and to make war as much as need is for the reparation of injury, and recovery of that which hath been wrongfully usurped, or taken away; it is very reasonable and decent, that as well them as the nobility that do assist and serve them in those things, have the exercise of hunt-

ing, which is an image of war, to the end to rouse up the mind and to be always nimble, ready to take horse, for to go to encounter with the enemy, to lie in ambush, to assail him, to chase him, to trample him under foot. There is another and first aim in hunting, it is the food of man, <sup>The first end of hunting.</sup> whereunto it is destinated, as is known by the place of scripture afore alleged: yea, I say so destinated, that in the holy language, it is but one and the self-same word *חַיָּה* for to signify hunting (or venison) and meat: as among a hundred places this of the 132d psalm. Where our God having chosen *Sion* for his habitation and perpetual rest, promisseth unto her, that he will abundantly bless her victuals, and will satisfy her poor with bread. Upon which place, *St. Hierome* termeth *venison*, that which the other translators do call *victuals*, better to the purpose than *widow* in the common translation.

Hunting then having been granted unto man by a heavenly privilege, the savages throughout all the *West-Indies*, do exercise themselves therein without distinction of persons, not having that fair order established in these parts, whereby some are born for the government of the people and the defence of the country, others for the exercising of arts and the tillage of the ground, in such sort, that by this fair economy every one liveth in safety.

This hunting is made amongst them chiefly in the winter. For all the spring and summer time, and part of autumn, having fish abundantly for them and their friends, without taking any pains, they do not much seek for other food. But in winter when that fish goeth away, feeling the cold, they forsake the sea shores and cabin themselves within the woods, where they know to have any prey; which is done as far as the countries that approach near to the *Tropic of Cancer*. In the countries where beavers are, as throughout all the great river of *Canada*, and upon the coasts of the ocean, as far as the country of the *Armouchiquois*, they do winter upon the shores of lakes, for the fishing of the said beavers, whereof we will speak in due place:

place: but first let us speak of the *ellan*, which they call *aptapton*, and our *Basques* *orignac*.

The description of the *ellan* or stag.

It is the tallest creature that is, next unto the *dromedary* and *camel*, for it is higher than the horse. His hairs be commonly of grey colour, and sometimes of dun or fallow, almost as long as the fingers of one's hand: his head is very long, and hath almost an infinite order of teeth: he beareth his horns double like the stag, but as broad as a plank, and three foot long, garnished with sprigs growing upward all along upon one side: his feet be forked as the stags, but much more flat: his flesh is short and very delicate: he feedeth in the meadows, and liveth also of the tender crops of trees. It is the plentifullest thing that the savages have, next to fish.

Fitting to hunt

We may say then, that the best and fittest time for the said savages to all hunting by land is the winter season, when that the forests be hoary, and the snow deep, and especially if upon the snow, there comes a hard frost which doth harden it. Then being well clothed with a cloak furred with beavers, and sleeves on the arms tied together with a latch; item stockings made with the leather of *ellans*, like to buff, (which they tie at their girdles) and shoes on their feet of the same leather, very finely made; they go with their bow in hand, and the quiver on their backs, that way that their *Aoutmoins* hath shewn them (for we have said heretofore that they consult with the oracle when they are hungry) or somewhere else, where they think they shall not lose their time and labour. They have dogs or hounds almost like to foxes in form and bigness, and of hairs of all colours, which follow them; and although they do not spend nor call, nevertheless they can very well find the haunt of the beast which they seek for, which being found, they pursue her courageously, and they never give her over until they have her down: and for to follow the game more easily, they tie rackets (thrice as great as ours) under their feet, with the which they run swiftly upon that hard snow without sinking: if it be not hard enough, yet they give not over hunting, but will follow the chase three days together, if need be. Finally, having wounded her to death, they so tire her with their hounds, that she is forced to fall down; then they cut and rip up her belly, give relief to the hunters, and take their share of it. One must not think that they eat the flesh raw, as some do imagine, and as *James Quartier* himself doth write, for they carry always, going through the woods, a tinder-box before their breasts for to make fire when hunting is done, where the night doth force them to tarry.

Rackets at their feet.

We went once to the spoil of an *ellan*, left dead upon the brink of a great brook, about two leagues and an half within the lands; where we passed the night, having taken the snows for to lodge us. We made there a very dainty feast with this venison, more tender than any other kind of flesh; and after the roast we had sodden meat, and broth abundantly, made ready at an instant by a savage, who did frame with his hatchet, a tubb or trough of the body of a tree, in which he boiled his flesh. A thing which I have admired, and having propounded it to many, who thought themselves to have good wits, could not find out the invention of it, which notwithstanding is but brief, which is, to put stones made red hot in the fire in the said trough, and to renew them until the meat be sod. *Joseph Acosta* reciteth, that the savages of *Peru* do the same.

Fair invention of a savage for the kitchen.

The chief hunter being returned to the cabins telleth the women what he hath done, and that in such a place, which he nameth to them, they shall find the venison. It is the said womens duty to go and slay the *ellan*, the deer, stag, bear, or other game, and to bring it home. Then they make good cheer as long as there is any provision; and he that hath hunted, is he that hath the lesser share; for their custom is, that he must serve the others, and eateth none of his own purchase. As long as the winter continueth, they lack none of it; and there hath been some one savage, that in a hard season hath killed fifty of them for his part, as I have sometimes heard.

The womens duty.

As for the hunting of the beaver, it is also in winter that chiefly they use it, for two reasons; one of them we have alleged heretofore, the other because that after winter this beast sheddeth her hairs, and hath no furr in summer. Besides, that when in such a season they would seek out for beavers, hardly should they meet with any, because this creature is amphibious, that is to say, earthy and waterish, and more waterish than otherwise; and having no invention to take her in the water, they might be in danger to lose their pains. Notwithstanding if by chance they meet any in summer-time, spring-time, or autumn, they fail not to eat it.

Why the beaver is not taken in summer.

Behold then how they catch them in winter time, and with most profit. The beaver is a beast very near as big as a shorn sheep, the young ones be less, the colour of his hair is of a chestnut colour: his feet be short, the fore-feet have claws, and the hinder feet with fins, like geese: the tail is as it were scaled, almost of the form of a foal-fish, notwithstanding the scale goeth not off: it is the best and delicatest part of the beast. As for the head, it

The description of the beaver.



It is short and almost round, having two ranks of jaws at the sides, and before four great sharp teeth one by another, two above and two beneath: with these teeth he cutteth small trees and poles in sundry pieces, wherewith he buildeth his house. That which I say is an admirable and incredible thing. This creature lodgeth himself upon the brinks of lakes, and there he first maketh his couch with straw or other things fit to lie upon, as well for him as for his female; raiseth a vault with his wood, cut and prepared, which he covereth with turf, in such sort that no wind enters therein, so much as all is covered and shut up, except one hole which leadeth under the water, and by that way he goeth forth to walk where he listeth. And because the waters of the lakes do sometimes rise, he maketh a chamber above the lower dwellings, for to retire himself in, if in case any inundation should happen: in such sort, that some beavers cabin is above eight foot high, all made with wood, pyramid-wise, and daub'd with mud. Moreover it is held that being amphibious, as we have said, he must always participate with water, and that his tail be dipped in it; which is the cause why he lodgeth himself so near a lake. But being subtle he contenteth not himself with that which we have said, but hath moreover an issue into another place out of the lake, without any cabin, by which way he goeth on the land and beguileth the hunter. But our savages being aware of it, take order for the same and stop his passage.

The beavers cabin or den.

How the beaver is taken.

When they will then take the beaver, they pierce through the ice of the frozen lake, about his cabin, then one of the savages thrusteth his arm into the hole, tarrying the coming of the said beaver, whilst that another goeth upon this ice, striking with a staff upon it for to astonish him, and make him to return into his lodging. Then one must be nimble for to seize on his neck, for if one catch him by any part where he may bite, he will bite very sore. The flesh thereof is very good, almost as if it were mutton.

And as every nation hath commonly something peculiar that it bringeth forth, which is not so common with others; so anciently the realm of Pontus had the fame for the producing of beavers, as I learn it out of Virgil, where he saith,

—Virofaque Pontus castrorum.

And after him, of Sidonie de Polignat bishop of Auvergne; in these verses;

—Fert Indus ebur, Cbaldaus amomum,  
Assyrius gemmas, Ser vellera, Ithura Sabæus,  
VOL. II.

Attis mel, Phœnix palmas, Lacedæmon olivum,  
Argos equos, Epirus equas, pecunia Gallus,  
Arma Calybi, frumenta Libi, Campanus  
jaccbum,  
Aurum Lydi, Arabs guttam, Pancheia  
myrrham,  
Pontus castoreo, Nattam Tyrus, ara Corin-  
thiis, &c.

Sidon. Apol. in Carm. 5.

But at this day, the land of Canada beareth the bell away for that respect, although that some of them are brought out of Muscovy, but they are not so good as ours.

Our savages have also made us to eat of beavers flesh, which was very good and tender, and like to beef: item, of leopards, resembling much the wild cat, and of a beast which they call *nibabes*, which hath his paws almost like to the ape's paws, by means whereof he climbeth easily upon the trees, yea he layeth his young ones there. He is of greyish hairs, and his head like to a fox; but he is so fat that it is almost incredible. Having described the principal game, I will not stand to speak of wolves (for they have some, and yet eat none of them) nor of lucerns, otters, coney, and others which I have mentioned in my Farewell to New France, whereto I refer the reader, and to the recital of Capt. James Quartier.

Nevertheless it is good to shew here, that our French cattle profiteth very well in those parts. We had hogs which have multiplied very much; and although they had a flye, they did lie abroad, even in the snow and during the frost. We had but one wether, which proved very well, although he was not taken in by night; but was in the midst of our yard in winter time. Mons. de Poutrincourt made him twice to be shorn, and the wool of the second year, hath been esteemed in France better by two sous, or seven farthings English, in the pound than that of the first. We had no other household cattle, but hens and pigeons, which failed not to yield the accustomed tribute, and to multiply abundantly. The said Mons. de Poutrincourt took, coming out of the shell, small outards, which he did very well breed, and gave them to the king at his return. When the country is once stored with those creatures and others, they will encrease so much, that one shall not know what to do with them; like as in Peru, where are at this day, and long since, such quantity of oxen, kine, swine, horses and dogs, that they have no more owners, but do appertain to the first that do kill them. Being killed, they carry away the hides to traffic withal, and the carcases are left there; which I have many times



times heard of them that have been there, besides the witnessing of *Joseph Acosta*.

The beasts  
of Florida  
and Virgi-  
nia.

Coming into the country of the *Armo-  
chiquois*, and going farther towards *Virgi-  
nia* and *Florida*, they have no more ellans  
nor beavers, but only stags, hinds, roe-  
bucks, deers, bears, leopards, lucerns,  
ounces, wolves, wild-dogs, hares and co-  
neys, with whose skins they cover their  
bodies, making chamois of them of the  
biggest beasts. But as the heat is there  
greater than in the countries more norther-  
ly, so they do not use furs, but pluck out  
the hairs from their skins, and very often  
for all garment they have but half breeches,  
or a small cushion made with their matts,  
which they wear on that side that the wind  
doth blow.

Lions.

But they have in *Florida* crocodiles also,  
which do assail them oftentimes in swim-  
ming. They kill some of them sometimes,  
and eat them: the flesh whereof is very  
fair and white, but it smelleth of musk.  
they have also a certain kind of lions,  
which little differ from them of *Africa*.

Brasilians.

As for the *Brasilians*, they are so far  
from *New France*, that being as it were,  
in another world, their beasts are quite  
different from those that we have named,  
as the *tapirroussou*, which if one desireth to  
see, he must imagine a beast half an ass  
and half a cow, saving that her tail is very  
short: his hairs draw towards red, no horns,  
ears hanging, and an ass's foot: the flesh  
thereof is like to beef.

Tapirrouf-  
sou.

Stags.

They have a certain kind of small stags  
and hinds, which they call *seou-assous*,  
whose hairs be as long as goat's hairs.

But they are persecuted with an evil  
beast which they call *janou-are*, almost as  
tall and swift as a grey-hound, much like  
to the *ounce*; she is cruel, and doth not  
spare them if she can catch them. They

take sometimes some of them in snares,  
and do kill them with long torments. As  
for their crocodiles they be not dangerous.

Their wild-boars are very lean and un-  
fleshy, and they have a fearful grunting  
and cry. But there is in them a strange  
deformity, which is, that they have a hole  
upon the back, through which they blow  
and breathe. Those three be the biggest  
beasts of *Brasil*. As for small ones they  
have seven or eight sorts of them, by the  
taking whereof they live, and also of  
man's flesh; and are better and more  
provident husbands than ours. For one  
cannot find them unprovided, but rather  
having always upon the boucan, (that is  
to say a wooden grate somewhat high built  
upon four forks) some venison or fish, or  
man's flesh; and with that they live merrily  
and without care.

Now leaving there those *Anthropophages  
Brasilians*, let us return to our *New France*,  
where the Men there are more humane,  
and live but with that which God hath  
given to man, not devouring their like.  
Also we must say of them that they are  
truly noble, not having any action but is  
generous, whether we consider their hunt-  
ing, or their employment in the wars, or  
that one search out their domestical actions,  
wherein the women do exercise themselves,  
in that which is proper unto them, and  
the men in that which belongeth to arms,  
and other things befitting them, such as  
we have said, or will speak of in due  
place. But here one must consider, that  
the most part of the world have lived so  
from the beginning, and by degrees men  
have been civilized, when that they have  
assembled themselves, and have formed  
commonwealths for to live under certain  
laws, rule and policy.

## C H A P. XXII.

### Of hawking.

SEEING that we hunt on the land,  
let us not overstray ourselves, lest  
if we take the sea we lose our fowls; for  
the wise man saith, *that in vain the net is  
spread before the eyes of all that have wings*.  
If hunting then be a noble exercise, where-  
in the very muses themselves take delight,  
by reason of silence and solitariness, which  
brings forth fair conceits in the mind; in  
such sort, that *Diana* (saith *Pliny*) *doth not  
more frequent the mountains than Minerva*.  
If, I say, hunting be a noble exercise,

hawking is far more noble, because it aim-  
eth at an higher subject, which doth par-  
ticipate of heaven, seeing that the inhabit-  
ants of the air, are called in the sacred  
scripture, *vulures cali*, the fowls of the  
air. Moreover, the exercise thereof doth  
belong but to kings and to the nobles,  
above which their brightness shineth, as  
the sun's brightness doth above the stars.  
And our savages being of a noble heart,  
which maketh no account but of hunting  
and martial affairs, may very certainly have  
right

right of usage over the birds that their land doth afford them; which they do likewise, but with much difficulty, because they have not (as we have) the use of guns. They have enough, and too many birds of prey, as eagles, laynards, falcons, tiercelets, sparrow-hawks, and others, which I have specified in my *Farewel to New France*; but they have neither the use nor industry to bring them to service, as the *French* gentlemen; and therefore they lose much good fowl, having no other means to seek after them, or to take them, but only with the bow and arrows, with which instruments they do, like unto them who in *France* shoot at the jay in time of middle-lent, or creep along the grass, and go to assail the outards, or wild geese, which do graze in the spring time, and in summer along the meadows: sometimes also they carry themselves softly, and without making any noise, in their canoes and light vessels made with bark of trees, even to the shores where the mallards and other water-fowl are, and there strike them down. But the greatest abundance they have, come from certain islands, where such quantity of them are, to wit, of mallards, margaux, roquets, outards, or wild geese, curleus, cormorants and others, that it is a wonderful thing, yea that which Capt. *James Quartier* reciteth, will seem to some altogether incredible. When we were upon our return into *France*, being yet beyond *Campseau*, we passed by some of those islands, where in the space of a quarter of an hour, we laded our bark with them, we had no need but to strike down with staves, and not to go about to gather until one were weary of striking. If any man doth ask why they fly not away, one must consider that they be birds only of two, three, or four months old, which have been there hatched in the spring-time, and have not yet wings great enough to take flight, though they be well fleshy and in good plight. As for the dwelling of *Port Royal*, we had many of our men that furnished us with them, and particularly one of *Monf. de Monts's* household servants, called *Francois Addeni*, whose name I insert here, to the end he be had in memory, because he always provided for us abundantly with it. During the winter he made us to live only of mallards, cranes, herons, woodcocks, partridges, blackbirds, and some other kinds of that country birds: but in the spring time, it was a sport to see the grey geese and the big outards (a kind of wild geese) to keep their empire and dominion in our meadows; and in autumn the white geese, of which some did always remain for a pawn: then the sea larks flying in great

flocks upon the shores of the waters, which also very often were paid home.

Touching the birds of prey, some of our men took from the nest an eagle, from the top of a pine-apple tree, of the most monstrous height that ever I saw any tree, which eagle, *Monf. de Poutrincourt* did breed for to present her to the king, but she brake her ties, seeking to take her flight, and lost herself in the sea coming home. The savages of *Campseau* had six of them perched near to their cabins, at our coming thither, which we would not truck for, because they had pulled off their tails to feather their arrows. There be such a quantity of them in those parts, that often they did eat our pigeons, and it did behove us to look narrowly to them.

The birds that were known unto us, I have enrolled them (as I have said) in my *Farewel to New France*, but I have omitted many of them, because I knew not their names. There also may be seen the description of a little small bird, which the savages do call *niridau*, which liveth but with flowers, and she did come noising in my ears, passing invisibly (so small is she) when in the morning I went to take a walk in my garden. There will be seen also the description of certain flies, shining in the evening, in the spring time, which do fly up and down the woods in such a multitude that it is a wonder. For the birds of *Canada*, I also refer the reader to the report of Capt. *James Quartier*.

The *Armouchiquois* have the same birds, whereof there are many which are not known unto us in these parts. And particularly there is one kind of water-fowl, which have their bills made like two knives, having the two edges one upon another; and that which is worth the wondering at, the uppermost part of the said bill is shorter by the one half than the lowermost; in such wise that it is hard to think how this bird taketh her food. But in the spring time, the cocks and hens, which we call *Indian* or *Turkey* cocks, do fly thither as wandring birds, and sojourn there without passing further hitherward. They come from the parts of *Virginia* and *Florida*. There be yet besides these, partridges, parrots, pigeons, stock-doves, turtle-doves, black-birds, crows, tiercelets, falcons, laynards, herons, cranes, storks, wild-geese, mallards, cormorants, white *aigrets*, red, black, and grey ones, and infinite sorts of fowl.

As for the *Brasiliens*, they also have store of turkey-cocks and hens, which they name *arignan-ouffou*, of whom they make no account, nor of their eggs: in such manner, that the said turkey-hens breed their

Great abundance of water fowl.

The fowl of Port Royal.

*Niridau*, Flies.

A wonderful fowl.

Turkey-cocks.

their young ones as they can, without so much a-do as in these parts. They have also ducks, but because they go heavily they eat none of them, saying that they would hinder them from running swiftly. *Item*, a kind of pheasants which they call

*jacous*; other fowls which they name *mouton*, as big as peacocks; some kinds of partridges as big as geese, called *macoia*; parrots of sundry sorts, and many other kinds altogether unlike unto ours.

## C H A P. XXIII.

## Of their fishing.

Compari-  
son be-  
tween  
hunting,  
hawking,  
and fish-  
ing.

**O**PPIAN in the book that he hath made upon this subject, saith, that in the hunting of beasts and of birds, besides the facility, there is more contentment and delight than in fishing, because that a man hath many retreats: one may get himself into the shadow, one may meet with brooks to quench his thirst, one may lie down on the grass, one may take his repast under some shelter. As for birds one may take them in the nest and with bird-lime, yea of themselves very often they fall into the nets. But poor fisher-men cast their bait upon an uncertainty; yea, double uncertainty, as well because they know not what adventure shall happen unto them, as because they are upon an unconstant and untamable element, whose very sight only is fearful. They are always wandering from place to place, subject to tempests, and beaten with storms and winds. But yet in the end he concludeth that they are not destitute of all pleasure, but rather that they have enough, when they are in a ship well built, well tight, well closed, and swift in sailing. Then cutting the waves they go to sea, where the great skulls of devouring fishes are, and casting into the sea a line well twisted, the weight of it is no sooner in the bottom, but that as soon the bait is snatched up, and suddenly the fish is drawn up with great pleasure. And in this exercise did *Mark Antony*, the son of the emperor *Severus* delight himself very much; notwithstanding *Plato's* reason, who forming his common-wealth hath forbidden his citizens the exercise of fishing, as ignoble, and illiberal, and fosterer of idleness, wherein he did grossly equivocate, specially when he chargeth fishermen with idleness, which is so evident that I will not vouchsafe to refute him. But I marvel not of that which he saith of fishing, seeing that with the same he also rejecteth hawking, upon the same reasons. *Plutarch* saith that it is more laudable to take either a hart, a roebuck, or a hare, than to buy them; but he wadeth not so far as the

other. Howsoever it be, the church, which is the first order in human society, whose priesthood is called royal by the great apostle *St. Peter*, hath permitted fishing to church-men, and forbidden hunting and hawking. And indeed, to say that which is most probable, the food of fish is the best and soundest of all, for as much (as *Aristotle* saith) that it is not subject to any sickness; from whence cometh the common proverb, *Souder than a fish*. So that in the ancient hieroglyphics a fish is the symbol of health. Which notwithstanding I would mean, eaten whilst it is new; for otherwise (as *Plantus* saith) *Piscis nisi recens nequam est*, it is nothing worth.

Now our savages do eat it new enough, as long as it lasteth; which I believe to be one of the best instruments of their health and long life. When winter cometh, all fish are astonished, and shun the storms and tempests, every one where he may; some do hide themselves in the sand of the sea, others under the rocks, others do seek a milder country where they may be better at rest. But as soon as the mildness of the spring-time doth return, and the sea doth calm it self, as after a long siege of a town, truce being made, the people being before a prisoner, issueth forth by troops to go and take the air of the fields and to rejoice themselves; so those citizens of the sea, after the gusts and furious storms be past, they come to enlarge themselves through the salted fields, they skip, they trample, they make love, they approach to the shore and come to seek the refreshing of fresh water. And then our said savages that know the rendezvous of every one, and the time of their return, go to wait for them in good devotion to bid them welcome. The smelt is the first fish of all that presenteth himself in the spring; and to the end we go no further to seek out examples than at our *Port Royal*, there be certain brooks where such skulls of these smelts do come, that for the space of five or six weeks one might take of them sufficient to feed a whole

The fish  
rendez-  
vous.

Smelts in  
great  
quantity.

whole city. There be other brooks, where after the finelt cometh the herrings, with like multitude, as we have already marked elsewhere. *Item*, the pilchers do come in their season, in such abundance, that sometimes, willing to have something more for our supper than ordinary, inlets than the space of an hour, we had taken enough of them to serve us for three days. The dolphins, sturgeons and salmons do get to the head of the river in the said *Port Royal*, where such quantity of them are, that they carried away the nets which we had laid for them, by reason of the multitude of them that we saw there. In all places fish abound there in like manner, as we our selves have seen. The savages do make a hurdle, or wear, that crosseth the brook, which they hold almost up strait, propped against wooden bars, archwise, and leave there a space for the fish to pass, which space they stop when the tide doth retire, and all the fish are found stayed in such a multitude that they suffer them to be lost. And as for the dolphins, sturgeons and salmons, they take them after that manner or do strike them with harping irons, so that these people are happy; for there is nothing in the world so good as these fresh meats. And I find by my reckoning that *Pythagoras* was very ignorant, forbidding in his fair golden sentences the use of fish without distinction. One may excuse him, in that fish being dumb hath some conformity with his sect, wherein dumbness (or silence) was much commended. It is also said that he did it because that fish is nourished in an element enemy to mankind. *Item*, that it is a great sin to kill and to eat a creature that doth not hurt us. *Item*, that it is a delicious and luxurious meat, not of necessity (as indeed in the hieroglyphics of *Orus Apollo*, fish is put for a mark of delicacy and voluptuousness). *Item* that he (the said *Pythagoras*) did eat but meats that might be offered to the gods; which is not done with fish, and other such toys recited by *Plutarch* in his *Convivial Questions*. But all those superstitions be foolish; and I would fain demand of such a man, if being in *Canada* he had rather die for hunger than to eat fish. So many anciently to follow their own fancies, and to say these be we, have forbidden their followers the use of meats that God hath given to man, and sometimes lay'd yokes upon men that they themselves would not bear. Now whatsoever the philosophy of *Pythagoras* is, I am none of his. I find better the rule of our good religious men, which please themselves in eating of flesh, which I liked well in *New France*, neither am I yet displeased when I meet with such fare. If

VOL. II.

this philosopher did live with *Ambrosia* and o. the food of the gods, and not of fish, of which none are sacrificed unto them; our said good religious, as the *Cordeliers*, or *Franciscans* of *St. Malo*, and others of the maritime towns, together with the priests, may say that in eating sometimes fish, they eat of the meat consecrated to God. For when the *Newfoundlandmen* do meet with some wonderful fair cod, they make of it a *Sanctorum*, so do they call it, and do vow and consecrate it to *St. Francis*, *St. Nicholas*, *St. Leonard* and others, head and all, whereas in their fishing they cast the heads into the sea.

I should be forced to make a whole book if I would discourse of all the fish that are common to the *Brasilians*, *Floridians*, *Armouchiquois*, *Canadians*, and *Souriquois*. But I will restrain myself to two or three, having first told that in *Port Royal* there are great beds of muscles, *Mussels*; wherewith we did fill our shallops, when that sometimes we went into those parts. There be also scallops twice as big as oysters in quantity. *Item*, cockles, which have never failed us; As also there are *chatagnes de mer*, sea chefnuts, the most delicious fish that is possible to be. *Item*, crabs and lobsters, those be the shell-fish; but one must take the pleasure to fetch them, and are not all in one place. Now the said port being eight leagues compass, there is (by the above-said philosophers leave) good sport to row in it for so pleasant a fishing.

And seeing we are in the country where the cods are taken, I will not yet leave off work, until I have spoken something thereof. For so many people and in so great number go to fetch them out of all the parts of *Europe* every year, that I know not from whence such a swarm may come. The cods that be brought into these parts are either dry or wet. The fishing of the wet fish is on the bank in the open sea, on this side *Newfoundland*. Fifteen or twenty (more or less) mariners have every one a line (it is a cord) of forty or fifty fathoms long, at the end whereof is a hook baited, and a lead of three pounds weight to bring it to the bottom; with this implement they fish their cods, which are so greedy, that no sooner let down, but as soon caught, where good fishing is. The fish being drawn a ship-board, there are boards in form of narrow tables along the ship where the fish are dressed. There is one that cutteth off their heads and casteth them commonly in the sea; another cutteth their bellies and garbellet them, and sendeth back to his fellow the biggest part of the back-bone which he cutteth away.

10 U

That

That done, they are put into the salting-tub for four or twenty hours, then they are laid up. And in this sort do they work continually (without respecting the Sunday, which is the Lord's day) for the space of almost three months, their sails down, until the lading be fully made. And because the poor mariners do endure there some cold among the fogs, specially them that be moist halty, which begin their voyage in February, from thence cometh the saying, that it is cold in Canada.

Drying of the cod.

As for the dry cod, one must go a-land. There is in Newfoundland and in Bacaillos, great number of ports where ships lie at anchor for three months. At the very break of day the mariners do go two or three leagues off in the sea to take their lading. They have every one filled their shallop by one or two a-clock in the afternoon, and do return into the port, where being, there is a great scaffold built on the sea-shore, whereon the fish are cast, as one cast sheaves of corn through a barn window. There is a great table whereon the fish cast, are dressed as above said; after six hours they are turned, and so sundry times. Then all are gathered, and piled together; and again at the end of eight days put to the air. In the end being dried they are laid up. But there must be no fogs when they are a drying, for then they will rot; nor too much heat, for they would become red, but a temperate and windy weather.

Why fish sleep not.

They do not fish by night, because then the cod will not bite; I durst believe that they be of the fish which suffer themselves to be taken sleeping, although that *Oppian* is of opinion that fish, waring and devouring one another, as do the *Brasilians* and *Canibals*, are always watchful and sleep not; excepting nevertheless the *sargot* only, which he saith putteth himself in certain caves to take his sleep. Which I might well believe, and this fish deserveth not to be warred upon, seeing he maketh wars upon none others, and liveth of weeds; by reason whereof all the authors do say that he cheweth his cud like the sheep. But as the same *Oppian* saith that this fish only in chewing his cud doth render a moist voice, and in that he is deceived, because that myself have heard many times the seals, or sea wolves, in open sea, as I have said elsewhere; he might also have equivocated in this.

The same cod leaveth biting after the month of September is passed, but retireth himself to the bottom of the broad sea, or else goeth to a hotter country until the spring time. Whereupon I will here allege what *Pliny* noteth; that fish which

have stones in their heads do fear winter, and retire themselves betimes, of whole number is the cod, which hath within her brains two white stones made gundole wife and jagged about; which have not those that be taken towards Scotland, as some learned and curious man hath told me. This fish is wonderfully greedy, and devoureth others, almost as big as himself, yea even lobsters, which are like big *Langoustes*, and I marvel how he may digest those big and hard shells. Of the livers of cods our Newfoundlandmen do make oils, casting those livers into barrels set in the sun, where they melt of themselves.

Stones in the cods head.

There is great traffick made in Europe of the oyl of the fish of Newfoundland. And for this only cause many go to the fishing of the whale, and of the *bippopotames*, which they call the beast with the great tooth or the *morfes*; of whom something we must say.

Fish oyl or train.

The Almighty, willing to shew unto *Job* how wonderful are his works; wilt thou draw (saith he) Leviathan with a hook, and his tongue with a string which thou hast cast in the water? By this *Leviathan* is the whale meant, and all fish, of that reach, whole hugeness (and chiefly of the whale) is so great, that it is a dreadful thing, as we have shewed elsewhere, speaking of one that was cast on the coast of *Brasil* by the tide; and *Pliny* saith that there be some found in the *Indies* which have four acres of ground in length. This is the cause why man is to be admired (yea rather God, who hath given him the courage to assail so fearful a monster, which hath not his equal on the land.) I leave the manner of taking of her, described by *Oppian* and *St. Basil*, for to come to our *Frenchmen*, and chiefly the *Basques*, who do go every year to the great river of *Canada* for the whale. Commonly the fishing thereof is made in the river called *Lesquemin* towards *Tadoussac*. And for to do it they go by scouts to make watch upon the tops of rocks, to see if they may have the sight of some one; and when they have discovered any, forthwith they go with four shallops after it, and having cunningly boarded her, they strike her with a harping iron to the depth of her lard, and to the quick of the flesh. Then this creature feeling herself rudely pricked, with a dreadful boisterousness casteth herself into the depth of the sea. The men in the mean while are in their shirts, which vere out the cord whereunto the harping iron is tied, which the whale carrieth away. But at the shallop side that hath given the blow there is a man ready with a hatchet in hand to cut the said cord, lest per chance some accident

Fishing of the whale.

The river where the whale is fished.

dent should happen that it were mingled, or that the whale's force should be too violent; which notwithstanding having found the bottom, and being able to go no further, the mounteth up again leisurely above the water; and then again she is set upon with glave-staves, or pertuisans, very sharp, so hotly that the salt-water piercing within her flesh she loseth her force, and remaineth there. Then one tieth her to a cable at whose end is an anchor which is cast into the sea, then at the end of six or eight days they go to fetch her, when time and opportunity permits it they cut her in pieces, and in great kettles do seeth the fat which melteth itself into oyl, wherewith they may fill four hundred hogheads, sometimes more, and sometimes less, according to the greatness of the beast, and of the tongue commonly they draw five, yea six hogheads full of train.

How the  
Indians  
do take the  
whale.

If this be admirable in us, that have industry, it is more admirable in the *Indian* people, naked and without artificial instruments; and nevertheless they execute the same thing, which is recited by *Joseph Acosta*, saying that for to take those great monsters they put themselves in a canoe or bark, made of the barks of trees, and boarding the whale they leap nimbly on her neck, and there do stand, as it were on horse-back, attending the fit means to take her, and seeing their opportunity, the boldest of them putteth a strong and sharp staff, which he carrieth with him, into the gap of the whale's nostrils (I call nostril the conduit, or hole through which they breathe) forthwith he thrusteth it in far with another very strong staff, and maketh it to enter in as deep as he can. In the mean while the whale beateth the sea furiously, and raiseth up mountains of water, diving down with great violence, then mounteth up again not knowing what to do through very rage. The *Indian* notwithstanding remaineth still sitting fast, and for to pay her home for this trouble, fixeth yet another like staff in the other nostril, making it to enter in, in such wise that it stoppeth her wind quite, and taketh away her breath, and he cometh again into his canoe, which he holdeth tied at the side of the whale with a cord, then retireth himself on land, having first tied his cord to the whale, which he vereth out on her; which whilst she findeth much water, skippeth here and there, as touched with grief, and in the end draweth to land, where forthwith, for the huge enormity of her body, she remaineth on the shore, not being able to move or stir herself any more. And then a great number of *Indians* do come to find out the conqueror

for to reap the fruit of his conquest, and for that purpose they make an end of killing of her, cutting her and making morsels of her flesh (which is bad enough) which they dry and stamp to make powder of it, which they use for meat, that serveth them a long time.

As for the *hippopotames*, or *morises*, *Morises* we have said in the voyages of *James Quartier* that there be great number of them in the gulf of *Canada*, and especially in the isle of *Brien*, and in the seven *Isle de* isles, which is the river of *Chibbedec*. It is a creature which is more like to a cow than to a horse; but we have named it *Hippopotame*, that is to say, the horse of the river, because *Pliny* doth so call them that be in the river *Nile*, which notwithstanding do not altogether resemble the horse, but doth participate also of an ox a cow. He is of hair, like to the seal, that is to say, dapple gray, and somewhat towards the red, the skin very hard, a small head like to a *Barbary* cow, having two ranks of teeth on each side between which there are two of them of each part hanging from the upper jaw downward, of the form of a young elephant's tooth, wherewith this creature helpeth herself to climb on the rocks. Because of those teeth, our mariners do call it *la beste a la grand dent*, the beast with the great teeth. His ears be short and his tail also, he loweth as an ox, and hath wings or or fins at his feet, and the female calleth her young ones on the land. And because that he is a fish of the whale-kind and very fat, our *Basques* and other mariners do make oyl thereof, as they do with the whale, and they do surpris him on the land.

Those of *Nile* (saith *Pliny*) are cloven footed, the main, the back, and the neighing of a horse, the teeth issuing forth as to a wild boar. And he addeth, that when this creature hath been in the corn for to feed, he goeth away backwards upon his return, for fear he should be followed by his traces.

I do not purpose to discourse here of all the sorts of fish that are in those parts, the same being too spacious a subject for my history, because also that I have specified a good number of them in my *Farewel to New France*. I will say only that by manner of pastime on the coasts of *New France*, I will take in one day fish enough for to serve as food for a longer time than six weeks, in the places where the abundance of cod is, for that kind of fish is there most frequent. And he that hath the industry to take mackarels at sea, may there take so many that he shall not know what to do with them, for in many places I have seen infinite numbers of them close

Infinite  
multitude  
of Mac-  
harels.



close together, which did occupy more space there three times than the market halls of *Paris* do contain. And notwithstanding I see a number of people in our country of *France*, so wretched, and so idle in these days, that they had rather die for

hunger, or live in slavery, at the least to languish upon their miserable dunghill, than to endeavour to get out of the mire, and to change their fortune by some generous action, or to die in it.

## C H A P. XXIV.

*Of the quality of the soil.*

WE have made provision in the three last chapters of venison, of fowl, and of fish, which is much. But in our old ancient *France*, bread and wine being our usual sustenance, it would be hard unto us to make here our abode, unless the land were fit for the same. Let us then enter into consideration of it, and let us put our hands into our bosom, to see if the dugs of this mother will yield any milk to nourish her children; and as for the rest, we will take what may be hoped for of her. *Attilius Regulus*, twice consul in *Rome*, did commonly say, that one must not choose places over rank, because they are unhealthful; neither places over barren, although one may live healthily in them; and with such a moderate soil did *Cato* content himself. The ground of *New France* is such, for the most part of far land, under which we have often found clay ground; and of that earth did *Monf. de Poutrincourt* cause a quantity of bricks to be made, wherewith he built a furnace to melt the gum of the fir-tree, and chimneys. I will say farther, that one may make with this earth such operations, as with the earth which we call *terra sigillata*, or *velus armenicus*, as in many occasions our apothecary, master *Lewis Hebert*, most sufficient in his art, hath made trial of it; by the advice of *Monf. de Poutrincourt*; yea even when that *Monf. du Pont*'s son had three fingers cut off with a musket-shot, which did burst being over-charged, in the country of the *Armouebiquois*.

This province having the two natures of earth that God hath given unto man for to possess, who may doubt but that it is a land of promise, when it shall be manured: We have made trial of it, and have taken pleasure therein, which never did all them that have gone before us, whether it be in *Brosil*, whether it be in *Florida*, or in *Canada*. God hath blessed our labours and hath given unto us fair wheat, rye, barley, oats, pease, beans, hemp, turnips, and garden herbs; and this so plentifully, that the rye was as high as

the tallest man that may be seen, and we did fear that this height should hinder it from bringing forth seed; But it hath so well fructified, that one *French* grain sowed there, hath yielded one hundred and fifty ears of corn, such as by the testimony of my lord chancellor, the island of *Cicilia* nor the country of *Beauisse* do yield none fairer. I did sow wheat, without suffering my land to rest, and without dunging it at all; and nevertheless it grew up in as fair perfection as the fairest wheat in *France*, although the corn and all that we did sow was too long kept. But the new corn which the said *Monf. de Poutrincourt* did sow before his departure from thence grew up so beautiful that it was wonderful, according to the report of them that have been there, a year after our departure. Whereupon I will say that which was of mine own doing, that in the month of *April* in the year 1607, having sowed too thick and too near one to the other, some few grains of the rye that was gathered at *St. Croix* (the first dwelling of *Monf. de Monts*, some twenty five leagues from *Port Royal*) these grains did multiply so abundantly that they choaked one another, and came to no good perfection.

But as for the ground mended, dunged with our hogs dung, or with the sweepings of the kitchen, shells of fish, or such like things; I would not believe unless I had seen it, the excessive lustiness of the plants that it hath produced every one in his kind. Yea the son of *Monf. de Poutrincourt*, a young gentleman of great forwardness, having sowed grains of *Oranges*, ranges and of citrons in his garden, they sprung plants of a foot high at three months end. We did not expect so much, and notwithstanding we took pleasure therein, emulating one another. I refer to any man's judgment if the second trial will be done with a good courage. And here I must say by the way that the secretary of the said *Monf. de Monts*, being come into those parts before our departure, did say that he would not for any thing

The earth of *New France* having the same effects as *terra sigillata*.

One hundred and fifty ears of corn from one grain.

Oranges. Citrons.

thing in the world, but to have made the voyage, and that unless he had seen our corn, he would not have believed it. Behold how continually the country of *Canada* hath been discredited, under whose name all that land is comprized, not knowing what it is, upon the report of some mariners, who only do go to fish for cod; and upon the rumour of some sicknesses, which may be avoided in maintaining of mirth; so that men be well furnished of necessaries.

But to continue our purpose of the mending of the ground, whereof we spake even now. One certain ancient author saith, that the censors of *Rome* did let to farm the dunghills and other uncleannesses, which were drawn out of sinks, for a thousand talents a year, which are worth six hundred thousand *French* crowns, to the gardeners of *Rome*, because that it was the excellentest dung of all; and there was to that end commissioners ordained for to cleanse them; likewise the bottom and channel of the river *Tiber*, as certain ancient inscriptions, which I have sometimes read, do record.

The land of the *Armouebiquois*, doth bear yearly such corn, as that which we call *Saracen* wheat, *Turky* wheat, and *Indian* wheat, which is the *Iris* or *Erysimon fruges*, of *Pliny* and *Columella*; but the *Virginians*, *Floridians*, and *Brazilians*, more southerly, make two harvests a year.

The manner of fattening, and sowing the ground. All these people do till their land with a wooden pick-axe, weed out the weeds and burn them, fatten their fields with shell-fish, having neither tame cattle nor dung, then they heap their ground in small heaps, two foot distant one from one another; and the month of *May* being come, they set their corn in those heaps of earth, as we do plant beans, fixing a stick, and putting four grains of corn severally one after another, by certain superstition, in the hole, and between the plants of the said corn, which groweth like a small tree, and is ripe at three months end, they also set beans spotted with all colours, which are very delicate, which by reason they be not so high, do grow very well among these plants of corn. We have sowed of the said corn, this last year in *Paris*, in good ground, but with small profit, having yielded, every plant, but one ear or two, and yet very thin; whereas in that country one grain will yield four, five and six ears, and every year, one with another above two hundred grains, which is a marvellous increase; which sheweth the proverb reported by *Theophrastus* to be very true, that it is the year that produceth the fruit, and not the field; that is to say, that the temperature of the air, and condition of the weather, is that which

VOL. II.

maketh the plants to bud and fructify, more than the nature of the earth; wherein is to be wondered that our corn groweth better there, than their corn here; a certain testimony that God hath blessed that country, since that his name hath been called upon there; also, that in these parts, since some years, God beateth us, as I have said elsewhere, with rods of iron, and in that country he hath spread his blessing abundantly upon our labour, and that in one parallel and elevation of the sun.

This corn growing high, as we have said, the stalk of it is as big as canes, yet bigger. The stalk and corn taken green, have a sugar taste, which is the cause why the moles and field rats do so covet it, for they spoiled me a plot of it in *New France*. The great beasts, as stags and other beasts, as also birds, do spoil it; and the *Indians* are constrained to keep them, as we do the vines here.

The harvest being done, this people lay up their corn in the ground, in pits, which they make in some descent of a hill, for the running down of waters, furnishing those pits with mats; and this they do because they have no houses with lofts, nor chests to lay it up otherwise; than the corn conserved after this manner, is out of the way of rats and mice.

Sundry nations of those parts have had the same invention to keep corn in pits. For *Suidas* maketh mention of it upon the word *Seiroi*; and *Procopius*, in the second book of the *Gothic* war, saith that the *Goths* besieging *Rome*, fell within the pits where the inhabitants were wont to lay their corn. *Tacitus* reporteth, also, that the *Germans* had such pits. And without particularising any farther, in many places of *France* they keep at this day their corn after that manner. We have declared heretofore in what fashion they stamp their corn, and make bread with it, and how by the testimony of *Pliny*, the ancient *Italians* had no better industry than they.

They of *Canada* and *Hochelaga*, in the time of *James Quartier*, did also till after the same manner, and the land did afford them corn, beans, pease, melons, pumpions, and cucumbers, but since that their furs have been in request, and that for the same they have had bread and other victuals, without any other pains, they are become sluggish, as the *Souriquois* also, who did addict themselves to tillage at the same time.

But both the one and the other nation have yet at this time excellent hemp, which the ground produceth of itself; it is higher, finer, whiter, and stronger than ours, in these our parts. But that of the *Armouebiquois* beareth at the top of the stalk thereof a coil, filled with a kind of cotton

like

hundred  
and  
ears  
corn  
in one  
n.

ages;  
ons.

like unto silk, in which lieth the seed, of this cotton, or whatsoever it be, good beds may be made, more excellent a thousand times than of feathers, and softer than common cotton. We have sowed of the said seed, or grain, in diverse places of *Paris*, but it did not prove.

Vines and grapes.

When the vine was first planted in France.

We have seen by our history, how along the great river, beyond *Tadoussac*, vines are found innumerable, and grapes at the season. I have seen none in *Port Royal*, but the land and the hills are very proper for it. *France* had none in ancient time, unless peradventure along the coast of the *Mediterranean* sea; and the *Gaullois* having done some notable service to the emperor *Probus*, they demanded of him for recompence, permission to plant vines, which he granted unto them; but they were first denied by the emperor *Nero*. But why do I allege the *Gaullois*, seeing that in *Brasil*, being a hot country, there were none, until that the *Frenchmen* and *Portuguese* had planted some there; so there is no doubt but that the vine will grow plentifully in the said *Port Royal*, seeing, likewise that at the river *St. John* which is twenty leagues more northward than the said port, there be many of them, yet for all that not so fair as in the country of the *Armouchiquois*, where it seemeth that nature did delight herself in planting of them there.

Oaks.  
Nut-trees.  
Plumb-trees.  
Sassafras.

And for as much as we have handled this subject, speaking of the voyage that *Monf. de Poutrincourt* made thither, we will pass further, to declare unto you that the most part of the woods of this land, be oaks and walnut-trees, bearing small nuts, with four or five sides, so sweet and delicate as any thing may be; and likewise plumb-trees, which bring forth very good plumbs; as, also, sassafras, a tree having leaves like to oak leaves, but less jagged, whose wood is of very good scent, and most excellent for the curing of many diseases, as the pox, and the sickness of *Canada*, which I call *phthisic*, whereof we have discoursed at large heretofore.

Tobacco and the use of it.

They also plant great store of tobacco, a thing most precious with them, and universally amongst all those nations. It is a plant of the bigness of *consolida major*, the smoak whereof they suck up with a pipe in that manner that I will declare unto you, for the contentment of them that know not the use of it. After that they have gathered this herb, they lay it to dry in the shade, and have certain small bags of leather, hanging about their necks, or at their girdles, wherein they have always some, and a tobacco-pipe withal, which is a little pan hollowed at the one side, and within whose hole there is a long quill or pipe, out of which they suck up the

smoak, which is within the said pan, after they put fire to it, with a coal that they lay upon it. They will sometimes suffer hunger eight days, having no other sustenance than that smoak; and our *Frenchmen*, who have frequented them, are so bewitched with this drunkenness of tobacco, that they can no more be without it, than without meat or drink, and upon that do they spend good store of money; for the good tobacco which cometh out of *Brasil* doth sometimes cost a *French* crown a pound. Which I deem foolishness in them, because that notwithstanding they do not spare more in their eating and drinking than other men, neither do they take a bit of meat, nor a cup of drink the less by it. But it is the more excusable in the savages, by reason they have no great deliciousness in their *tabagies*, or banquets, and can make cheer to them that come to visit them with no greater thing, as in these our parts one presents his friend with some excellent wine; in such sort, that if one refuseth to take the tobacco pipe, it is a sign that he is not a friend. And they, which among them have some obscure knowledge of God, do say that he taketh tobacco as well as they, and that it is the true nectar described by the poets.

Foolish greediness of some men after tobacco

The savages do think that God hath taken tobacco. The virtues and properties of tobacco.

This smoak of tobacco taken by the mouth, in sucking, as a child that sucketh his dug, they make it to issue thro' the nose, and passing through the conduits of breathing, the brains are warmed by it, and the humidity of the famed dried up. It doth, also, in some sort make one giddy, and as it were drunk, it maketh the belly soluble, mitigateth the passions of *Venus*, bringeth to sleep, and the leaf of tobacco, or the ashes that remain in the pan healeth wounds. Yea, I will say more, that this nectar is unto them so sweet, that the children do sometimes sup up the smoak that their fathers cast out of their nostrils, to the end that nothing be lost. And because that the same hath a tart biting taste, *Monf. de Belleforest*, reciting that which *James Quartier*, who knew not what it was, saith of it, will make the people believe that it is some kind of pepper. But whatsoever sweetness is found therein, I could never use myself to it, neither do I care for the use and custom to take it in smoke.

There is yet in the land of the *Armouchiquois*, certain kind of roots, as big as *fradilles*. a loaf of bread, most excellent for to be eaten, having a taste like the stalks of artichokes, but much more pleasant, which being planted, do multiply in such sort that it is wonderful; I believe that they be those which be called *afrodilles*, according to the description that *Pliny* maketh of them. "These roots, saith he, are made after  
"the

" the fashion of small turnips, and there  
 " is no plant that hath so many roots as  
 " this hath, for sometimes one shall find  
 " fourscore *afrodilles* tied together. They  
 " are good roasted under the embers, or  
 " eaten raw with pepper, or oil and salt.

Considering all this, it seemeth unto me  
 that these are men very miserable, who be-  
 ing able to live a country life, in quiet and  
 rest, and take the benefit of the ground,  
 which doth pay her creditor with so profit-  
 able an usury, do pass their age in towns,  
 in following of suits in law, in toiling here  
 and there, to seek out the means how to be-  
 guile and deceive some one or other, taking  
 such pains as do even bring them to their  
 grave, for to pay their house-rent, for to  
 be clothed in silk, for to have some preci-  
 ous moveables, briefly, for to set out and  
 feed themselves with all vanity, wherein  
 contentment is never to be found. " Poor  
 " fools, saith *Hesiod*, which know not how  
 " one half of these things, with quiet, is  
 " more worth than all heaped together  
 " with fretfulness, nor how great benefit  
 " is in the *Malons*, and the *Dassadilles*.  
 " The gods certainly have hidden from  
 " men the manner of living happily. For  
 " otherwise one day's labour would be  
 " sufficient for to nourish a man a whole  
 " year, and the day following he would  
 " set his plough upon his dunghill, and  
 " would rest his oxen, his mules, and  
 " himself.

This is the contentment which is prepa-  
 red for them that shall inhabit *New-France*;  
 though fools do despise this kind of life,  
 and the tilling of the ground, the most  
 harmless of all bodily exercises, and which  
 I will term the most noble, as that which  
 sustaineth the life of all men. They dis-  
 dain, I say, the tillage of the ground, and  
 notwithstanding all the vexations where-  
 with one tormenteth himself, the suits in  
 law that one follows, the wars that are made,  
 are but for to have lands. Poor mother!  
 what hast thou done that thou art so despi-  
 sed? the other elements are very often con-  
 trary unto us, the fire consumeth us, the  
 air doth infect us with plague, the water  
 swalloweth us up, only the earth is that  
 which coming into the world, and dying,  
 receiveth us kindly, it is she alone that nou-  
 risheth us, which warmeth us, which lodges  
 us, which cloatheth us, which contraryeth  
 us in nothing, and she is set at naught, and  
 them that do manure her are laughed at,  
 they are placed next to the idle and blood-  
 suckers of the people. All this is done  
 here among us; but in *New France*, the  
 golden age must be brought in again, the  
 ancient crowns of ears of corn must be re-  
 newed, and to make that to be the first

glory, which the ancient *Romans* did call  
*gloria adorea*, a glory of wheat, to the end  
 to invite every one to till well his field, see-  
 ing that the land presenteth itself liberally  
 to them that have none.

Being assured to have corn and wine,  
 there resteth but to furnish the country  
 with tame cattle, for they will breed there  
 very well, as we have said in the chapter  
 of hunting.

Of fruit trees, there be but few, besides Orange-  
 nut-trees, plumb-trees, and small cherry-trees. True it  
 is, that all that which is within the land is  
 not yet discovered, for in the country of  
 the *Iroquois* there are orange-trees, and they  
 make oils with the fruit of trees. But no  
*Frenchmen* nor other Christians have been  
 there yet. That want of fruit-trees is not  
 to be found very strange; for the most  
 part of our fruits are come out of other pla-  
 ces, and very often the fruits bear the name  
 of the country from whence they have been  
 brought. The land of *Germany* is good,  
 and fruitful: but *Tacitus* saith, that in his  
 time there were no fruit-trees.

As for the trees of the forests, the most  
 common in *Port-Royal* be oaks, elms, ash, The trees  
and fruits  
of the land  
in Port-  
Royal. birch, very good for joiners work, maples,  
 sycamores, pine-trees, fir-trees, white-  
 thorns, hazle-trees, willows, bay trees,  
 and some others besides which I have not  
 yet marked. There is in certain places  
 store of strawberries, and raspberries, *item*;  
 in the woods small fruit, blue and red. I  
 have seen there small pears very delicate,  
 and in the meadows, all the winter long,  
 there be certain small fruits like to small  
 apples coloured with red, whereof we made  
 marmalade for to eat after meat. There  
 be store of goose-berries like unto ours; but  
 they grow red; *item*, those other small  
 round goose-berries, which we do call *geue-  
dres*, and pease in great quantities along  
 the sea shores, the leaves whereof, we took  
 in spring time, and put among our old  
 pease, and so it did seem unto us that we  
 did eat green pease. Beyond the said bay  
*Francoise*, that is to say, in the river *St.  
John* and *St. Croix*, there is store of cedar  
 trees, besides those trees that I have named;  
 As for them of the great river *Canada*, they  
 have been specified in the second book, in  
 the relation of the voyages of captain *James  
Quartier* and of *Monf. Champlain*.

Those of *Florida* be pine trees, which Trees of  
Florida. bear no kernels in the fruits that they pro-  
 duce, oaks, walnut trees, black cherry-  
 trees, lentisks, chestnut trees, which be not  
 natural as in *France*, cedar trees, cypress  
 trees, palm trees, holly trees, and wild vines,  
 which climb up the trees, and bring forth  
 good grapes; there is a kind of medlars;  
 the

the fruit whereof is better and bigger than that of *France*, there are, also, plumb trees which bear a very fair fruit, but not very good raspberries: a small grain which we call with us *bleues*, blues, which are very good to be eaten; *item*, roots, which they call *bassiz*, whereof, in their need, they make bread.

Trees of  
Brazil.

The province of *Brazil* hath taken her name, as we think, of a certain tree which we call *bresil*, and the savages of the country *arabouton*, it is high, and as big as our oaks, and hath the leaf like to the box leaf. Our *Frenchmen* and others do go into that country for to lade their ships with it; the fire of it is almost without smoke, but he that would think to whiten his linnen with the ashes of that wood, would far deceive himself, for he should find it dyed in red. They have, also, palm trees of sundry sorts: and trees the wood whereof of some, is yellow, and of others violet; they have also some that have the scent of roses, and others stinking, whose fruits are dangerous to be eaten; *item*, a kind of *guayac*, which they name *binourae*, which they use for to cure a disease called among them *pians*, as dangerous as the pox. The tree which beareth the fruit, that we call the *Indian nut*, is called among them *sabauchie*: they have also cotton trees, of the fruit of whereof they make beds, which they hang between two forks or posts. This country is happy in many other sorts of fruit trees, as orange trees, citron trees, lemon trees, and others always green, whereby the loss of that country, where the *Frenchmen* have begun to inhabit, is so much the more grievous unto them that love the welfare of *France*, for it is more than evident, that the dwelling is there more pleasant and delightful than the land of *Canada* for the temperature of the air. True it is that the voyages thither are long, as of four and five months, and that in performing of them sometimes wants must be endured, as may be seen by the voyages made thither in the time of *Ville-guon*; but to *New-France*, where we were, when one beginneth his voyage in due season, the voyages are but of three weeks, or a month, which is but a small time.

If the sweetness and delicacies be not there, such as they are in *Peru*, one must not say therefore that the country is nothing worth. It is much that one may live there in rest, and joyfully, without taking care for superfluous things. The covetousness of men hath caused that no country is thought good, unless there be mines of gold in it; and sots as they be, they do not consider that the country of *France* is now unfurnished of the same, and *Germany*, al-

The despi-  
sing of gold  
and silver  
mines.

so, whereof *Tacitus* said, that he knew not whether the gods in their anger, or their favour, had denied gold and silver to that province. They do not see that all the *Indians* have not any use of silver, and live more contentedly than we; if we call them fools, they may say as much of us, and peradventure with better reason. They know not that God promising to his people a happy land, he saith that it shall be a land of corn, of barley, of vines, of fig-trees, of olive trees, and of honey, where they shall eat their bread without scarcity, &c. And for all metals he giveth them but iron and copper, lest that gold and silver make them to lift up their heart and forget their God; and he will not that when they shall have kings they should hoard up much gold or silver. They do not consider that mines be the church-yards of men; that the *Spaniard* hath consumed therein above ten millions of poor *Indian* savages, instead of instructing them in the Christian faith; that there be mines in *Italy*, but that the ancients would not give leave to work in them for the preservation of the people; that in the mines is a thick air, gross and infernal, where one never knoweth when it is day nor night; that to do such things is to seek to dispossess the devil of his kingdom. That it is a thing unworthy to a man to bury himself in the entrails of the earth, to seek out for hell, and miserably to abuse himself under all unclean creatures; he to whom God hath given an upright form, and his face looking upward, for to behold the heavens, and to sing praises unto him; that in countries where mines be the land is barren; that we do eat neither gold nor silver, and that the same of itself doth not keep us warm in winter; that he which hath corn in his barn, wine in his cellar, cattle in his meadows, and afterward cod-fish and beavers, is more assured to have gold and silver, than he which hath mines to find victuals; and nevertheless there be mines in *New-France*, as we have mentioned elsewhere: but that is not the first thing one must seek for, men do not live with opinion only; and this consisteth but in opinion, nor the precious stones neither, which are fools baubles, wherein one is most often deceived, so well art can counterfeit nature; witness him that did sell, some five or six years since, vessels for fine emerald, and had made himself rich by the folly of others, if he could have played his part a-right.

Mines in  
New  
France.

Now without making shew of any mines, profit may be made in *New-France*, of divers firs that be there, which I find are not to be despised, seeing that we see so much envy against a privilege, that the king

Fruits to  
be hoped  
for in  
New  
France.

king did grant to *Mont de Monts*, for to help to establish and settle there some *French* colony. But there may be drawn a general commodity to *France*, that in the scarcity of victuals, one province may succour the other; which might be done now, if the country were well inhabited; seeing that since we have been there, the seasons have always been good in it, and in these our parts rough to the poor, which do die for hunger, and live but in want and penury; instead of that, there many might live at their ease, who it were better to preserve than suffer to perish. Besides fishing being made in *New France*, the *Newfoundland* ships shall have nothing to do but to lade, arriving thither, instead that they are forced to tarry three months there, and shall be able to make three voyages for one.

Of exquisite woods I know none there, but the cedar and the *sassafras*; but good profit may be drawn from the fir and prufe trees, because they will yield abundance of gum, and they die very often through over much liquor. This gum is very fair like the turpentine of *Venice*, and very sovereign for medicines; I have given

some to some churches of *Paris*, for frankincense, which hath been found very good. Soap-ashes One may moreover furnish the city of *Paris* and other places of *France* with soap-ashes, which at this present be all bare and without woods. They who find themselves afflicted may have there a pleasant place to retire themselves into, rather than to yield themselves subject to the *Spaniard* as many do. So many families as be in *France*, overcharged with children, may divide themselves, and take there their portion with those small goods and moveables as they have. Then time will discover something anew, and one must help all the world if it be possible. But the chiefest good one must aim at, is the establishment of the Christian religion, in a country where God is not known, and the conversion of these poor people, whose damnation crieth vengeance against them that may, and ought to employ themselves thereto, and to contribute, at least with their names, to that effect, seeing that they gather up the fat of the earth, and are constituted stewards of the things of this world.

## CHAP. XXV.

### Of their war.

OF possessing of land cometh war; and when one hath established himself in *New France*, some greedy fellow peradventure will come to take away the labour of honest painful men; this is that which many do say, but the state of *France* is, God be praised, too well settled, for to be afraid of such tricks, we are not now in the time of leagues and partialities; there is none that will begin with our king, nor make adventurous enterprizes for a small purchase. And though any one would do it, I believe that the remedies have been thought upon already; and moreover this action is for religion, and not to take away another's goods. This being so, faith maketh one to march boldly with assurance, and to pass through all difficulties. For behold what the almighty faith by his prophet *Isaiab*, to them whom he taketh in his tuition, and to the *Frenchmen* of *New France*, *Hearken unto me you that follow justice, and that seek after the Lord, behold the rock out of which you were cut, to the deep of the cistern from whence ye have been drawn*; that is to say, consider that ye are *Frenchmen*; Look to Abraham

*your father, and to Sarah who hath brought you forth, how I have called him, he being all alone, and have blessed and multiplied him; therefore assuredly the Lord will comfort Sion, &c.*

Our savages do not ground their wars upon the possession of the land. We do not see that they encroach one upon another for that respect. They have land enough for to live and for to walk, their ambition is limited within their bounds, they make war as *Alexander the great* did make it, that they may say I have beaten you; or else for revenge in remembrance of some injury received, which is the greatest vice that I find in them because they never forget injuries; wherein they are so much the more excusable, because they do nothing but that, which ourselves do also; they follow nature; and if we refrain any thing of that instinct, it is the commandment of God which maketh us to do it, whereunto many do stop their eyes.

Therefore when they will make wars, the *Sagamos*, who hath most credit among them, maketh them to know the cause

10 Y why



why, the rendezvous, and time of the assembly. Being arrived he maketh long orations unto them upon the occasion which is offered, and for to encourage them. At every proposition he demandeth their advice, and if they give consent they all make an exclamation, saying *Hau*, if not, some *Sagamos*, will begin to speak, and say what he thinketh good of it, being both the one and the other well heard. Their wars are made but by surprizes, in the dark of the night, or by moon-shine, by ambushments, or subtilty; which is general throughout all those *Indies*. For we have seen, in the first book in what fashion the *Floridians* do make war, and the *Brazilians* do no otherwise. And the surprizes being done, they come to handy blows, and do fight very often by day.

Surprizes  
of the sav-  
ages.

The man-  
ner to for-  
tel or pre-  
sage the  
event of  
the war.

But before they go from home, ours, I mean the *Souriquois*, have this custom to make a fort, within which all the young men of the army do put themselves, where being, the women come to compass them about, and to keep them as besieged. Seeing themselves so environed they make sallies, for to shun and deliver themselves out of prison. The women that keep watch do repulse them, do arrest them, do their best endeavour to take them; and if they be taken they lay loads on them, do beat them, strip them, and by such a success they take a good presage of the war they go to make; if they escape it is an evil sign.

They have also another custom concerning some one particular man, who bringing an enemies head, they make great feasts, dances and songs for many days; and whilst these things be doing, they strip the conqueror, and give him but some bad rag to cover himself withal; but at the end of eight days or thereabout, after the feast, every one doth present him with something to honour him for his valour.

Succession  
of captains

The captains amongst them take their degree by succession, as the regality in these our parts, which is to be understood if the son of *Sagamos* imitateth the virtues of his father, for otherwise they do as in the old time, when that first the people did chuse kings; whereof *John de Meung* author of the *Roman de la Rose*, speaking, he saith, that, *They chose the tallest, that had the biggest body, and biggest bones amongst them, and made him their prince and lord*. But this *Sagamos* hath not an absolute authority among them, but such as *Tacitus* reporteth of the ancient *German* kings; "The power of their kings, saith he, is not free, nor infinite, but they conduct the people rather by example, than by commandment." In *Virginia* and in

*Florida* they are more honoured than among the *Souriquois*: but in *Brazil* he that hath taken and killed most prisoners, they will take him for captain, and yet his children may not inherit that dignity.

Their arms, are the first which were in use after the creation of the world, clubs, bows, and arrows; for as for slings and cross-bows they have none, nor any weapons of iron or steel, much less those that human wit hath invented since two hundred years, to counterfeit the thunder; nor rams, or other ancient engines of battery.

They are very skilful in shooting an arrow, and let that be for an example, which is recited heretofore of one that was killed by the *Armouchequois*, having a little dog pierced, together with him, with an arrow shot afar off. Yet I would not give them the praises due to many nations of this hither world, which have been famous for that exercise, as the *Scythians*, *Getes*, *Sarmates*, *Goths*, *Scots*, *Parthians*, and all the people of the *East*, of whom a great number were so skilful, that they had hit a hair; which the holy scripture witnesseth of many of God's people, namely of the *Benjamites*, who going to war against *Israel*: *Of all this people, saith the scripture, there were seven hundred chosen men, being left banded; all these could sling a stone at an hair's breadth, and not fail*. In *Crete*, there was an *Alcon*, so skilfull an archer, that a dragon carrying away his son, he pursued after him, and killed him without hurting his child. One may read of the emperor *Domitian*, that he could direct his arrow far off, between his two fingers, being spread abroad. The writings of the ancients make mention of many who shot birds through, flying in the air, and of other wonders which our savages would admire at. But notwithstanding they are gallant men and good warriors, who will go through every place, being backed by some number of *Frenchmen*; and which is the second thing next unto courage, they can endure hardness in the war, lye in the snow, and on the ice suffer hunger, and by intermission feed themselves with smoke, as we have said in the former chapter. For war is called *militia*, not out of the word *mollitia*, as *Ulpian* the lawyer and others would have it, but of *militia*, which is as much as to say *militia duritia*, *kakia*, or of *afflictio*, which the *Greeks* do call *kakosis*. And so it is taken in *St. Matthew*, where it is said, *that the day hath enough of his own grief, kakia*, that is to say, *his affliction, his pain, his labour, his bardness*, as *St. Hierome* doth expound it very well. And the word in *St. Paul*, *kako*.

The sav-

ages arms.

Excellent  
archers.

From

whence

cometh

the word

malice or

*kakopatheſon bos kalos ſtratiotis Jeſon Chriſton*, had not been ill tranſlated *dura*, that is, *Suffer affliction as a good ſoldier of Jeſus Chriſt*, inſtead of *labors*, *harden thyſelf with patience*, as it is in *Virgil*,

*Durate, & rebus voſmet ſervate ſecundis.*

And in another place he calleth the *Scipios duros belli*, to ſignify brave and excellent captains: which hardneſs and malice of war, *Tertullian* doth expound *imbonitas* in the book that he hath written to the martyrs, for to exhort them to ſuffer afflictions manfully for the name of *Jeſus Chriſt*. A ſoldier, ſaith he, cannot come to the wars with pleaſures, and he goeth not to the fight coming forth from his chamber, but out of tents and pavillions ſtreched out, and tied to ſtalks and forks, *Ubi omnis duritia & imbonitas & injuavitas, where no pleaſure is.*

Now although the war which is made coming forth out of tents and pavillions is hard, yet notwithstanding the life of our ſavages is yet harder, and may be called a true militia, that is to ſay, malice, which I take for hardneſs. And after this manner do they travel over great countries through the woods for to ſurpriſe their enemy, and to aſſail him on the ſudden. This is that which keepeth them in perpetual fear; for at the leaſt noiſe in the world, as of an *ellan* which paſſeth among branches and leaves, they take an alarm. They that have towns, after the manner that I have deſcribed heretofore, are ſomewhat more aſſured. For having well barred the coming in, they may aſk *quiva la*, who goeth there? and prepare themſelves to the combat. By ſuch ſurpriſes the *Iroquois* being in number eight thouſand men, have heretofore exterminated the *Algonquins*, them of *Hochelaga*, and others bordering upon the great river. Nevertheleſs, when our ſavages under the conduct of *Memberton* went to the war againſt the *Armouchiquois*, they embarked themſelves in ſhallops and canoes; but indeed they did not enter within the country, but killed them on their frontiers in the port of *Chouikoot*. And for as much as this war, the cauſe thereof, the counſel, the execution, and the end of it hath been deſcribed by me in *French verſes*, which I have annexed unto my poem intitled the *Muſes of New France*, I refer the reader to have recourſe to it, becauſe I will not write one thing twice. I will only ſay, that being at the river *St. John*, the *Sagamos Chkodun*, a Chriſtian and *Frenchman* in will and courage, made a young man of *Retel*, called *Leſevre*, and myſelf, to ſee how they go to the wars; and after their feaſt

they came forth ſome fourſcore out of his town, having laid down their mantles of furr, that is to ſay ſtark naked, bearing every one a ſhield which covered all their body over, after the faſhion of the ancient *Gaullois*, who paſſed into *Greece* under the Capt. *Brennus*, of whom they that could not wade the rivers, did lay themſelves on their bucklers, which ſerved them for boats, as *Pauſanius* ſaith. Beſides theſe ſhields, they had every one his wooden mace, their quivers on their backs, and their bow in hand; marching as it were in dancing wiſe. I do not think for all that, that when they come near to the enemy for to fight, that they be ſo orderly as the ancient *Lacedæmonians*, who from the age of five years were accuſtomed to a certain manner of dancing, which they uſed going to fight, that is to ſay with a mild and grave meaſure, to the ſound of flutes, to the end to come to blows with a cool and ſettled ſenſe, and not to trouble their minds; to be able alſo to diſcern them that were courageous from them that were fearful, as *Plutarch* ſaith. But rather they go furiously, with great clamours and fearful howlings, to the end to aſtoniſh the enemy, and to give to themſelves mutual aſſurance; which is done amongſt all the weſterly *Indians*.

In this muſtering, our ſavages went to make a turn about a hill, and as their return was ſomewhat ſlow, we took our way towards our bark, where our men were in fear, leſt ſome wrong had been done unto us.

In the victory they kill all that make the reſiſtance, but they pardon the women ſavages and children. The *Braſilians* contrariwiſe do take priſoners as many as they can, and reſerve them for to be fatned, to kill and to eat them in the firſt aſſembly they ſhall make. Which is a kind of ſacrifice among thoſe people that have ſome form of religion, from whom thoſe men have taken this inhuman cuſtom. For anciently they that were overcome, were ſacrificed to the gods who were thought to be authors of the victory, whereof it came that they were called *Viſſimes*, becauſe that they were overcome; *Viſſima à Viſſis*: They were alſo called *Hoſtes*, *ab Hoſte*, becauſe they were enemies. They that did ſet forth the name of *Supplice* did it almoſt upon the ſame occaſion, cauſing ſupplications to be made to the gods of the goods of them whom they condemned to death. Such hath been the cuſtom among many nations to ſacrifice the enemies to the falſe gods, and it was alſo practiſed in *Peru* in the time that the *Spaniards* came thither firſt.

We read in the holy ſcripture, that the prophet *Samuel* cut in pieces *Agag* king of the *Amale-*

Their manner of marching to the wars. A martial dance.

How the ſavages behave with the victory.

Subject of the ſavages fear.

*Amalekites*, before the Lord in *Gilgal*. Which might be found strange, seeing that there was nothing so mild as this holy prophet was. But one must consider here that it was by a special motion of the spirit of God which stirred *Samuel* to make himself executioner of the divine justice against an enemy of the people of *Israel*, instead of *Saul*, who had neglected the commandment of God, which was enjoined to smite *Amalek* and to put all to the edge of the sword, without sparing any living soul; which he did not; and therefore was he forsaken of God. *Samuel* then did that which *Saul* should have done, he cut in pieces a man who was condemned of God, who had made many widows in *Israel*, and justly did receive the like payment; to the end also to fulfil the prophecy of *Balaam*, who had foretold long before that the king of the *Israelites* should be raised up above *Agag*, and his kingdom should be exalted. Now this action of *Samuel* is not without example. For when they were to appease the wrath of God, *Moses* said: *Put every man his sword by his side, and slay every man his brother, and every man his companion, and every man his neighbour.* So *Elijah* made the prophets of *Baal* to be killed. So at *St. Peter's* words *Ananias* and *Sapphira* fell down dead at his feet.

Now to return to our purpose, our savages as they have no religion, so make they no sacrifices; and besides, are more humane than the *Brazilians* for as much as they eat no man's flesh, contenting themselves to destroy them that do annoy them. But they have such a generosity in them, that they had rather die than to fall into the hands of their enemies. And when *Monf. de Poutrincourt* took revenge of the *Armouchiquois*, which murdered some of our men, there were some who suffered themselves rather to be hewed in pieces, than that they would be carried away prisoners; or if by main force they be carried away, they will starve or kill themselves; yea also they will not suffer the dead bodies of their people to remain in the possession of their enemies, and in the peril of their own lives, they take them and carry them away; which *Tacitus* doth also testify of the ancient *Germans*, and it hath been an usual thing with all generous nations.

The victory being gotten of one side or other, the victorious cutteth off the heads

of the enemies slain, how great soever the number of them is, which are divided among the captains, but they leave there the carcasses, contenting themselves with the skin, which they cause to be dried, or do tan it, and do make trophies with it in their cabins, taking therein all their contentment. And some solemn feast hapening among them (I call feast whensoever they make *tabagie*) they take them, and dance with them, having them hanging about their necks at their arms, or at their girdles, and with very rage they sometimes bite at them; which is a great proof of this disordinate appetite of revenge, whereof we have sometimes spoken.

Our ancient *Gaullois* did make no less trophies with the heads of their enemies than our savages. For (if *Diodorus* and *Titus Livius* may be believed) having cut them, they bring them back from the field hanging at the petral of their horses, and did tie or nail them solemnly, with songs and praises of the vanquishers (according to their customs) at their gates, as one would do wild boars. As for the heads of the nobles they did embalm them and kept them carefully within cases, for to make shew of them to those that come to see them, and for nothing in the world they would restore them, neither to kinsmen nor any other. The *Boians* (which be the *Bourbonnois*) did more; for after they had taken out the brains, they did give the skulls to goldsmiths for to garnish them with gold, and to make vessels of them to drink in, which they used in sacred things and holy solemnities. If any man thinketh this strange, he must yet find more strange that which is reported of the *Hungarians* by *Viginere* upon *Titus Livius*, of whom he saith, that in the year 1566, being near *Javarin*, they did lick the blood of the *Turks* heads which they brought to the emperor *Maximilian*; which goeth beyond the barbarousness that might be objected to our savages.

Yea I must tell you that they have more humanity than many Christians, who within these hundred years have committed in divers occurrences, upon women and children cruelties more than brutish, whereof the histories be full; and our savages do extend their mercy to these two sorts of creatures.

C H A P. XXVI.

Of their funerals.

THE war being ended, humanity doth invite us to bewail for the dead, and to bury them. It is a work wholly of piety, and more meritorious than any other. For he that giveth succour to a man whilst he is alive, may hope for some service of him, or a reciprocal kindness; but from a dead creature, we can expect nothing more. This is that which made that holy man *Toby* to be acceptable to God; and for that good office, they that employed themselves in the burying of our Saviour are praised in the gospel. As for tears and mournings behold what faith the wise son of *Sirach*: *My son pour forth tears over the dead, and begin to mourn as if thou hadst suffered great harm thyself; and then cover his body according to his appointment, and neglect not his burial. Make a grievous lamentation, and be earnest in mourning, and use lamentation as he is worthy, and that a day or two, lest thou be evil spoken of.*

This lesson being come, whether it be by some tradition, or by the instinct of nature, as far as to our savages they have yet at this day that common with the nations of these parts to weep for the dead, and to keep the bodies of them after their decease, as it was done in the time of the holy patriarchs *Abraham*, *Isaac*, and *Jacob*, and since. But they make strange clamours many days together, as we saw in *Port Royal*, some months after our arrival into that country (to wit in *November*) where they made the funeral ceremonies for one of theirs, named *Panonie* who had taken some merchandizes out of *Monf. de Monts's* store-house, and went to truck with the *Armoûbiquois*. This *Panonie* was killed, and the body brought back into the cabins of the river of *St. Croix*, where our savages did both weep for him and embalm him. Of what kind this balm is I could not know, not being able to enquire of it upon the places; I believe they jag the dead corps and make them to dry. Certain it is, that they preserve them from rottenness; which thing they do almost throughout all these *Indies*. He that hath written the history of *Virginia*, saith that they draw out their entrails from the body, flay the dead, take away the skin, cut all the flesh off from the bones, dry it at the sun, then lay it (enclosed in mats) at the feet of the dead. That done, they give him his own skin again, and cover therewith the bones

*Virginia.*

Vol. II.

tied together with leather, fashioning it even so as if the flesh had remained at it.

It is a thing well known that the ancient *Egyptians* did embalm the dead bodies, and kept them carefully. Which (besides the prophane authors) is seen in the holy scripture, where it is said that *Joseph* did command his servants and physicians to embalm the body of *Jacob* his father; which he did according to the custom of the country. But the *Israelites* did the like, as it is seen in the holy chronicles, where it is spoken of the death of the kings *Asa* and *Joram*.

From the river of *St. Croix*, the said deceased *Panonie* was brought into *Port Royal*, where again he was wept for. But because they are accustomed to make their lamentations for a long continuance of days, as during a month, fearing to offend us by their cries (for as much as their cabins were but some five hundred paces off from our fort) *Membertou* came to intreat *Monf. de Pourtincourt* not to dislike that they should mourn after their wonted manner, and that they would be but eight days in performing of it, which he easily granted them; and then afterwards they began the next day following, at the break of day, their weepings and cryings, which we did hear from our said fort, taking some intermission on the midst of the day; and they mourn by intermission every cabin his day, and every person his turn.

It is a thing worthy marvelling, that nations so far distant do agree in those ceremonies with many of the hither world. For in ancient times the *Persians* (as we read in many places of *Herodotus*, and *Q. Curtius*) did make such lamentation, did rent their garments, did cover their heads, did cloath themselves with a mourning garment, which the holy scripture doth call *sackcloth*, and *Josephus* *sebema tapeinon*. Also they shaved themselves, and their horses and mules, as the learned *Drusius* hath noted in his observations, alleging for this purpose both *Herodotus* and *Plutarch*.

The *Egyptians* did as much, and per-adventure more, in that which concerneth lamentations. For after the death of the holy patriarch *Jacob*, all the ancients, men of calling, and the counsellors of the house of *Pharaob*, and of the country of *Egypt*, went up in great multitude even as far as to the corn floor of *Atad* in *Canaan*, and

10 Z

and did weep for him with great and grievous complaints; in such sort that the *Canaanites* seeing it did say; this mourning is grievous to the *Egyptians*; and for the greatness and novelty of the same mourning they called the said floor *Abel Misraim*, that is to say the mourning of the *Egyptians*.

The *Romans* had hired women to weep for the dead, and to relate their praises by long mournful complaints; and those women were called *Præfices*, as it were *Præfeste*, because that they did begin the motion when it was needful to lament, and to relate the praises of the dead.

*Mercede quæ conductæ stent alieno in funere præfice multo & capillos scindunt, & clamant magis, faith Lucilius by the report of Nonius*; sometimes the very trumpets were not neglected at it, as *Virgil* testifieth in these words:

*It cælo clamor, clangorque tubarum.*

I will not here make a collection of all the customs of other nations; for it would never be at an end; but in *France* every one knoweth that the women of *Picardy* do lament their dead with great clamours. *Monf. des Accords* amongst other things by him collected, reciteth of one, who making her funeral complaints, that she said to her deceas'd husband; good God! My poor husband, thou hast given us a pitiful farewell! O what farewell! It is for ever. O what long congie. The women of *Bearn* are yet more pleasant; for they recount during the time of a whole day the whole life of their husbands. *La mi amou, la mi amou; yara rident, ail de splendou: cama leugé bet dansadou: lo mé balen balem, lo m'esburbat: mati de pes: fort tard cougat*: and such like things: that is to say; *My love, my love: smiling countenance; bright eye; nimble leg; and good dancer; mine own valiant, mine own valiant; early up, and late abed, &c.* *John de Leri* reciteth, that which followeth of the *Gascoign* women; yere, yere, ô le bet renegadou, ô le bet jougadou qu'bere, that is to say; *oh the brave swaggerer, oh what a fair player he was?* And thereupon he reporteth that the women of *Brasil* do howl and bawl with such clamours, that it seemeth that it be some assembly of dogs and wolves. He is dead (will some women say drawing their voices) he was so valiant, and who hath made us to eat of so many prisoners; others making a quire apart will say; Oh what a good hunter and what an excellent fisher he was! Oh what a brave knocker down of *Portugues* and of *Margaias* he was; of whom he hath so well avenged us. And at the

The *Torpinamboules* are enemies to

pause of every complaint they will say; the *Per-he is dead, he is dead for whom we do now mourn!* Whereunto the men do answer, saying; alas it is true! we shall see him no more until we see him behind the mountains, where we shall dance with him, and other such things; but the most part of these people do end their mourning in one day, or somewhat more.

As for the *Indians of Florida*, when any of their *Paracouffis* die, they weep three days and three nights continually and without eating; and all the *Paracouffis* that be his allies and friends do the like mourning, cutting half their hairs, as well men as women, in token of love. And that done, there be some women ordained, who during the time of six moons do lament the death of their *Paracouffis* three times a day, crying with a loud voice, in the morning, at noon, and at night; which is the fashion of the *Roman Præfices*, of whom we have not long since spoken.

For that which is of the mourning apparel, our *Souriquois* do paint their faces all with black; which maketh them to seem very hideous; but the *Hebrews* were more reprovably, who did scotch their faces in the time of mourning, and did shave their hairs, as faith the prophet *Jeremiab*; which was usual among them of great antiquity; by reason whereof, the same was forbidden them by the law of God in *Leviticus*: *You shall not cut round the corners of your hairs, neither mar the tusks of your beards, and you shall not cut your flesh for the dead, nor make any print of a mark upon you. I am the Lord*; and in *Deuteronomy*, *You are the children of the Lord your God, you shall not cut your selves, nor make any baldness between your eyes for the dead.*

Which was also forbidden by the *Romans* in the laws of the twelve tables.

*Herodotus* and *Diodorus* do say, that the *Egyptians* (chiefly in their kings funerals) did rent their garments, and besmeared their faces, yea all their heads; and assembling themselves twice a day, did march in round, singing the virtues of their king; did abstain from sodden meats, from living creatures, from wine, and from all dainty fare during the space of seventy days, without any washing, or lying on any bed, much less to have the company of their wives, always lamenting.

The ancient mourning of our queens of *France* (for as for our kings they wear no mourning apparel) was in white colour, and therefore after the death of their husbands they kept the names of *roines blanches* (white queens.) But the common mourning of others is at this day

The *Brasilians* believe the resurrection.

in



in black, *qui sub persona risus est*. For all these mournings are but deceits, and of a hundred there is not one but is glad of such a weed. This is the cause that the ancient *Thracians* were more wise, who did celebrate the birth of man with tears, and their funerals with joy, shewing that by death we are delivered from all calamities wherewith we are born, and are in rest. *Heraclides* speaking of the *Locrois* saith, that they make not any mourning for the dead, but rather banquets and great rejoicing. And the wise *Solon*, knowing the foresaid abuses, doth abolish all those renting of cloaths of those weeping fellows, and would not that so many clamours should be made over the dead, as *Plutarch* saith in his life. The Christians, yet more wise, did in ancient time sing *allelujah* at their burials, and this verse of the psalm, *Revertere anima mea in requiem tuam, quia dominus benefecit tibi*,

*And now my soul sit thou art safe,  
Return unto thy rest;  
For largely to the Lord to thee,  
His bounty hath exprest.*

Notwithstanding because that we are men, subject to joy, to grief, and to other motions and perturbations of mind, which at the first motion are not in our power, as saith the philosopher, weeping is not a thing to be blamed, whether it be in considering our frail condition, and subject to so many harms, be it for the loss of that which we did love and held dearly. Holy personages have been touched with those passions, and our Saviour himself wept over the sepulchre of *Lazarus* brother to the holy *Magdalen*. But one must not suffer himself to be carried away with sorrow, nor make ostentations of clamours, wherewith very often the heart is never a whit touched. Whereupon the wise son of *Sirach*, doth give us an advertisement, saying, *Weep for the dead, for he hath lost the light [of this life] but make small weeping, because he is in rest.*

The savages do burn the moveable goods of the deceased.

After that our savages had wept for *Panoniæ*, they went to the place where his cabin was whilst he did live, and there they did burn all that he had left, his bows, arrows, quivers, his beavers skins, his tobacco (without which they cannot live) his dogs, and other his small moveables, to the end that no body should quarrel for his succession. The same sheweth how little they care for the goods of this world, giving thereby a goodly lesson to them, who by right or wrong do run after this silver devil, and very often do break their necks, or if they catch what they desire, it is in making bankrupt with God, and spoiling the poor, whether it

be with open war, or under colour of justice. A fair lesson, I say, to those covetous unsatiable *Tantalusses*, who take so much pains, and murder so many creatures to seek out hell in the depth of the earth, that is to say, the treasures which our Saviour doth call the riches of iniquity. A fair lesson also for them of whom *St. Hierome* speaketh, treating of the life of clerks: *There be some*, saith he, *who do give a little thing for an alms, to the end to have it again with great usury; and under colour of giving something, they seek after riches, which is rather a hunting than an alms: so are beasts, birds, and fishes taken. A small bait is put to a hook, to the end to catch at it silly women's purses.* And in the epitaph of *Nepotian* to *Heliodore*: *Some*, saith he, *do heap money upon money, and making their purses to burst out by certain kind of services, they catch at a snare the riches of good matrons, and become richer being monks, than they were being secular.* And for this covetousness, the regular and secular have been by imperial edicts excluded from legacies, whereof the same doth complain, not for the thing, but for that the cause thereof hath been given.

Let us come again to our burning of goods. The first people that had not yet covetousness rooted in their hearts did the same as our savages do. For the *Phrygians* (or *Trojans*) did bring to the *Latins* the use of burning, not only of moveables, but also of the dead bodies, making high piles of wood for that effect, as *Aeneas* did in the funerals of *Misenus*:

*Et robore sculto  
Ingentem struxere pyram.*

Virgil, *Aeneid* 6.

Then the body being washed and anointed, they did cast all his garments upon the pile of wood, frankincense, meats, and they poured on it oil, wine, honey, leaves, flowers, violets, roses, ointments of good smell, and other things, as may be seen by ancient histories and inscriptions. And for to continue that which I have said of *Misenus*, *Virgil* doth add;

*Purpureasque super vestes, velamina nota  
Conjiciunt: pars ingenti subire feretro, &c.*

*—congesta cremantur*

*Tbura, dona, dapes, fuso crateres olivo.*

*Aeneid* 2.

And speaking of the funerals of *Pallas*, a young lord, friend to *Aeneas*:

*Tum geminas vestes, ostroque, auroque rigentes,  
Extulit Aeneas—  
Multaque præterea laurentis præmia pugnae  
Aggerat, & longo prædam jubet ordine duci:  
Addit equos & tela, quibus spoliaverat hostem.*

And



And underneath :

*Spargitur & tellus lacrymis, sparguntur & arma.*

*Hinc alii spolia occisis direpta Latinis  
Conjiciunt igni, galeas, ensesque decoros,  
Frænæque ferventesque rotas: pars munera nota*

*Ipforum clypeos, & non felicia tela,  
Scitigerosque suos, raptasque ex omnibus agris  
In flammam jugulant pecudes——*

In the holy scripture I find but the bodies of *Saul* and of his sons to have been burnt after their overthrow, but it is not said that any of their moveables were cast into the fire.

The old *Gaullois* and *Germans* did burn with the dead body all that which he had loved, even to the very beasts, papers of accounts and obligations, as if by that means they would either have paid, or demanded their debts. In such sort, that a little before that *Cæsar* came thither, there were some that did cast themselves upon the pile where the body was burned, in hope to live elsewhere with their kindred, lords and friends. Concerning the *Germans*, *Tacitus* saith the same of them in these terms, *Quæ vivis cordi fuisse arbitrantur in ignem inferunt etiam animalia, servos & clientes.*

These fashions have been common anciently to many nations, but our savages are not so foolish as that; for they take good heed from putting themselves into the fire, knowing that it is too hot. They content themselves then in burning the dead man's goods; and as for the body, they put him honourably in the grave. This *Pannoniac*, of whom we have spoken, was kept in the cabin of *Niguroet* his father, and of *Neguoadetich* his mother, until the spring time, when that the assembly of the savages was made for to go to revenge his death: in which assembly he was yet wept for, and before they went to the wars they made an end of his funeral, and carried him (according to their custom) in a desolate island, towards *Cape de Sable*, some five and twenty or thirty leagues distant from *Port Royal*. Those isles which do serve them for church-yards are secret amongst them, for fear some enemy should seek to torment the bones of their dead.

*Pliny*, and many others, have esteemed that it was foolishness to keep dead bodies, under a vain opinion that after this life one is something. But one may apply unto him, that which *Portius Festus*, Governor of *Cæsarea*, did foolishly say to the apostle *St. Paul*: *Thou art beside thy self; much learning hath made thee mad.* Our savages are esteemed very brutish, (which they are

not) but yet they have more wisdom in that respect than such philosophers.

We Christians do commonly bury the dead bodies, that is to say, we yield them to the earth (called *humus*, from whence cometh the word *homo* a man) from which they were taken, and so did the ancient *Romans* before the custom of burning them; which amongst the *West-Indians* the *Brasilians* do, who put their dead into pits digged after the form of a tun, almost upright, sometimes in their own houses, like to the first *Romans*, according as *Servius* the commentator of *Virgil* doth say. But our savages as far as *Peru* do not so, but rather do keep them whole in sepulchres, which be in many places as scaffolds of nine and ten foot high, the roof whereof is all covered with mats, whereupon they stretch out their dead, ranked according to the order of their decease. So almost our savages do, saving that their sepulchres are less and lower, made after the form of cages, which they cover very properly, and there they lay their dead: which we call to bury, and not to inter, seeing they are not within the earth.

Now although that many nations have thought good to keep the dead bodies; yet it is better to follow that which nature requireth, which is, to render to the earth that which belongeth unto her, which (as *Lucretius* saith)

*Omniparens eadem rerum est commune sepulchrum.*

Also this is the ancientest fashion of burying, saith *Cicero*. And that great *Cyrus*, king of the *Persians*, would not be otherwise served after his death, than to be restored to the earth: *O my dear children! (said he before he died) when I have ended my life, do not put my body either in gold or in silver, or in any other sepulchre, but render it forthwith to the earth: for what may be more happy and more to be desired, than to join himself with her that produceth and nourisheth all good and fair things?* So did he esteem for vanity all the pomps and excessive expences of the pyramids of *Egypt*, of the *mausoleums* and other monuments made after that imitation; as the same of *Augustus* the great, and magnificent mausoleum of *Adrian*, the *septicione* of *Severus*, and other yet less; not esteeming himself after death more than the meanest of his subjects.

The *Romans* did leave the entombing of the bodies, having perceived that the long wars did bring disorder unto it, and that the dead corps were unburied, which by the laws of the twelve tables, it was be-hoveful to bury out of the town, like as they did in *Albens*. Whereupon *Arnobius*, speaking

speaking against the Gentiles: *We do not fear (saith he) as you think, the ransacking of our graves, but we kept the most ancient and best custom of burying.*

*Pausanias* (who blameth the *Gaullois* as much as he can) saith in his *Phociques*, that they had no care to bury their dead; but we have shewn the contrary heretofore: and though it were so, he speaketh of the overthrow of the army of *Brennus*. The same might have been said of the *Nabateens*, who (according to *Strabo*) did that which *Pausanias* doth object to the *Gaullois*, and buried the bodies of their kings in dunghills.

Our savages are more kind than so, and have all that which the office of humanity may desire, yea even more. For after they have brought the dead to his rest, every one maketh him a present of the best thing he hath: some do cover him with many skins of beavers, of otters, and other beasts: others present him with bows, arrows, quivers, knives, *matacbias*, and other things, which they have in common, not only with them of *Florida*, who, for want of furs, do set upon the sepulchres the cup wherein the deceased was accustomed to drink, and all about them they plant great numbers of arrows: *item* they of *Brasil*, who do bury with their dead things made of feathers and carkenets; and they of *Peru*, who (before the coming of the *Spaniards*) did fill their tombs with treasures: but also with many nations of these our parts, which did the same even from the first time after the flood, as may be conjectured by the writing (though deceitful) of the sepulchre of *Semiramis*, queen of *Babylon*; containing, that he of her successors that had need of money should make it to be opened, and that he should find there even as much as he would have. Whereof *Darius*, willing to make trial, found in it nothing else but other letters speaking in this sort; *unless thou wert a wicked man and unsatiable, thou wouldest not have, through covetousness, so troubled the quiet of the dead and broken down their sepulchres.* I would think this custom to have been only among the heathens, were it not that I find in *Josephus's* history, that *Solomon* did put in the sepulchre of *David* his father above three millions of gold, which was rifled thirteen hundred years after.

This custom to put gold into the sepulchres being come even to the *Romans*, was forbidden by the twelve tables, also the excessive expences that many did make in watering the bodies with precious liquors, and other mysteries that we have recited heretofore. And notwithstanding many

simple and foolish men and women did ordain by will and testament, that one should bury with their bodies their ornaments, rings, and jewels (which the *Greeks* did call *entaphbia*) as there is a form seen of it, reported by the lawyer *Scaevola* in the books of the *Digestes*, which was reprov'd by *Papinian* and *Ulpian*, likewise civil lawyers; in such sort, that for the abuse thereof, the *Romans* were constrained to cause that the censors of the womens ornaments did condemn, as simple and effeminated, them that did such things, as *Plutarch* saith, in the lives of *Solon* and *Sylla*. Therefore the best course is to keep the modesty of the ancient patriarchs, and even of king *Cyrus*, whom we have mentioned before, on whose tomb was this inscription, reported by *Arrian*.

*Thou that passest by, whomsoever thou beest, and from what part soever thou comest, for I am sure that thou wilt come: I am that Cyrus who got the dominion to the Persians: I pray thee envy not this little parcel of ground which covereth my poor body.*

So then our savages are not excusable in putting all the best ornaments they have into the sepulchres of the dead, seeing they might reap commodity by them. But one may answer for them, that they have this custom even from their fathers beginning (for we see that almost from the very time of the flood the like hath been done, in this hither world) and giving to their dead their furs, *matacbias*, bows, arrows and quivers; they were things that they had no need of.

And notwithstanding this doth not clear the *Spaniards* from blame, who have robbed the sepulchres of the *Indians* of *Peru*, and cast the bones on the dunghill, nor our own men that have done the like, in taking away the beavers skin in our *New-France*, as I have said heretofore.

For as *Isidorus* saith of *Damiette*, in an Epistle: *It is the part of enemies, void of all humanity, to rob the bodies of the dead, which cannot defend themselves; nature itself hath given this to many, that hatred doth cease after death, and do reconcile themselves with the deceased: but riches make the covetous to become enemies to the dead, against whom they have nothing to say, who torment their bones with reproach and injury.* And therefore not without cause have the ancient emperors made laws, and ordained rigorous pains against the spoilers and destroyers of sepulchres.

*All praises be given to God.*